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God's Call to America

AND another peril that menaces our American life is our vast aggregation of wealth. Not in all the history of humanity have there before been seen such aggregations of wealth as may be seen in this American land. Such aggregations are both challenging and appalling. One of the most menancing dangers that any nation ever faced is the danger of accumulating wealth. Luxury enervates and deteriorates and destroys, and to-day one of the problems of all problems in our American life is whether we can endure the strain of this heaving, boiling sea of vast accumulations, and endure that virus in American blood which cries out to get rich quickly, and to get more and still more of material treasure. That passion for money is this hour, to a terrible degree, dictating terms to society and seaming our highest patriotism, while stifling intellectuality. That nation, that civilisation, has a dismal future before it if it shall put money before men. One of the chief dangers of American life is that same menacing danger.

—By George W. Truett, D. D.

THE COUNCIL OF WOMEN FOR HOME MISSIONS.

Frances MacMillan Ferguson.
New York City.

IN 1908 THE COUNCIL OF WOMEN FOR HOME MISSIONS came into existence as the realization of the growing spirit of cooperation in the field of Christian activity. One of the first fruits of this cooperation was the preparation and publication of the Home Mission Study Text-book. The large circulation of this book the first year revealed the fact that a wide-spread spirit of cooperation was only awaiting opportunity for expression. Further evidence of the extent of this spirit of cooperation is shown by the increasing participation of the various denominational agencies in the activities of the council.

Within the period of seventeen years twenty National Women's Boards, representing as many denominations, have come into the membership of the Council. Their united activity has revealed the oneness of the task. Our "peculiar problem" has been revealed as the problem which faces all alike. The Council of Women for Home Missions affords the opportunity for united approach to many of these great common tasks, some of which have never before been undertaken by any Church.

One of the most interesting of these is that of "the Farm and Cannery Migrants." This work is carried on by twelve Women's Boards through the agency of the Council of Women for Home Missions. An Executive Supervisor is in charge. The first stations were opened in the Chesapeake area, because there were found such great numbers of migrant workers. The great majority of these are foreign people. The unsanitary, and even demoralizing conditions in which thousands of them live is almost unbelievable in a land of Christian Churches, and from which thousands of missionaries are sent to the foreign field. We should not send fewer missionaries abroad, but we should make use of the opportunity of giving the gospel to the Foreigners who are at our door. The Council of Women for Home Missions is maintaining a number of stations among the Farm and Cannery Migrants. During the past summer the work was opened on the western coast in the state of Oregon among the hop pickers and in the Hood River apple section.

Each station is in charge of three college young women, one with a knowledge of "first aid," another of "Domestic Science," and a third the care of Kindergarten and play-grounds. The Daily Bible School, the Day nursery for babies, the Mother's Club, together with the supervision of the wholesome meals, healthful baths, and the teaching of manners and morals to the children, are a part of the daily routine in this labor of love which exemplifies the spirit of the Master. Those who desire more detailed information of this great work may write to the Executive Supervisor, Miss Laura H. Parker, 156, Fifth Avenue, New York, N. Y.

Another field of cooperative service is found in the nineteen Schools of Missions which are affiliated with the Council of Women for Home Missions. Northfield, Mass., Los Angeles, Calif., Minneapolis, Minn., and DeLand, Fla., mark the bounds of the territory over which these schools are scattered. Many of these are carried on jointly with the Federation of Woman's Boards of Foreign Missions. One of the principal features of these schools is the study of the "Home"

and "Foreign" Mission Study Textbooks. The Council and Federation also cooperate with the local Women's Church and Missionary Federations, Missionary Unions, or Women's Departments of Councils of Churches. Programs and printed matter are furnished and joint programs are carried through in the local fields.

The Council of Women for Home Missions, true to the spirit which gave it birth, finds its fields of operation continually extending. The organization of the Inter-Racial Commission by some sixty of the leading men and women of the South, representing both white and colored races, is a specialized effort to meet a rapidly growing problem. The Council is contributing liberally to the support of this work, and has representation on the Commission. Still other contacts, regarded by some as not distinctly in the realm of Home Missions, and yet so closely related as to be wellnigh inseparable, are demanding attention. When the Woman's National Committee for Law-Enforcement was organized, "to crystalize and make effective the sentiment for law-enforcement in the United States," the Council joined with more than a dozen other national Woman's Organizations, in this much needed work. As a part of the educational and inspirational program, "Save America" was published, and has been sold by tens of thousands of copies. The Council has also become a member of the Woman's Joint Congressional Committee. "The mouth-piece of ten million American women'" is what this committee has been called. It is a clearing house for national organizations of women engaged in promoting beneficient federal legislation affecting women and children, and other legislation for good government. No organization joining the Committee is committed to any policy except that of cooperation wherever possible. In January the Council joined with nine other national Woman's organizations in carrying through in Washington, D. C., the Conference on "The Cause and Cure of War."

Not only does the Council of Women for Home Missions cooperate with the Federation of Women's Boards of Foreign Missions, but also with the Home Missions Council, in order that there may be no over--lapping or duplication of effort. The reports of these joint activities are illuminating and gratifying in the revelation of increased efficiency resulting from unified effort.

Did space permit much of interest could be written of the accomplishments in the field of "Religious Privileges for the Blind," "Cities and Urban Industrial Relations," "Migrant Groups," as the logging camps, harvest fields etc.

Two outstanding pieces of work done cooperatively by the two Councils are, the work among the New Americans on Ellis Island, and the furnishing of Religious Work Directors for Government Indian Schools. In these schools the choicest young people of the Indian Race are found, and the Church is improving this great opportunity to reach them with the Gospel.

On the first Friday in Lent each year the spirit of cooperation finds its highest expression when all over our own country and in Canada the missionary women, both Home and Foreign, gather in appointed places to observe the "Day of Prayer for Missions."

AMERICA'S NEED OF RELIGIOUS EDUCATION IN THE HOME.

Anna A. Milligan Philadelphia, Pa.

"AMERICA'S Need of Religious Education in the Home" is beyond question. The place where the nation is to be educated is where the children are. We consider the home, the school and the church the three agencies for religious education in the nation. The children are under home influence for a longer period of time in the day than any other. Furthermore the first influences are exerted in the home. The child gets its idea of obedience, faith, love, courage and fidelity from the parent. The best way for a child to become obedient to law is by being required to obey father and mother. The way for a child to get a concept of a higher power is by realizing it in the parent. Instinctively it makes its requests known to its mother, and when that mother develops in the child the qualities which make a good child, then the teacher in the school will rejoice in an obedient pupil, and the state will later have the strength which comes from a law-abiding citizen.

The public school teacher soon knows whether a child is an obedient, respectful child in the home. The state soon learns where the strongest force of policemen will be required to maintain order in a city. The responsibility of parents for the safety of a nation is tremendous. The religion of any nation can never rise higher than the religion of the home. When a home is founded in fidelity to God, when a place is given in it for exercise of religion, then we may expect citizens who will be honest, obedient and loyal.

If I may be permitted to substitute the word "home" in place of "church" in a little poem written by Rev. H. A. Jump, I can tell you what the home should be for the development of such citizens as America needs:—

My Home— a school where Christ each holy day
As patient, pure preceptor points the way!

My home—a camp, where soldiers of the true
Have time to gird themselves for battles new!

My home—a road, on which I may ascend
With ever glad approaches toward my Friend!

My home—a home, where fatherhood divine
Unfolds the joys of childhood that are mine!

It was my privilege to be entertained in the home of a wealthy United Presbyterian woman a few months ago. There were three daughters, the oldest a senior in high school, a most attractive and popular young woman. The youngest was just entering her teens, with all the boundless energy of a girl of that age.

The mother certainly believed in religious education in the home. On Sabbath afternoon she took the girls to her room where they had their devotional time together. I found it was their custom to spend a large part of the Sabbath afternoons reading the Bible, studying the Sabbath-school lesson together and discussing it, and preparing for the young people's meeting in the evening, as well as memorizing the catechism for the following Sabbath. The father was absent on a business trip, and when evening came the mother conducted family prayers, and what is quite unusual in even United Presbyterian homes at the present time, she conducted family prayers again on Monday morning. This mother was a very wholesome, happy, loving mother. Anyone could see there was the finest spirit existing among the girls and also toward their mother. I found she was taken into their confidences. She entered into their pleasures. These daughters were being

trained by her to take their part in the Sabbath-school, young people's organization, and the junior organization. They were being trained to pray in public. This mother was passing on to her family the training she had received from her parents. She was being loyal to the trust which had been committed to her. Some day she will be able to stand before the judge of all the earth and say with perfect trust, "Here am I and the children whom Thou hast given me." Such a mother will look forward to the future when she cannot be with her daughters in hope and confidence that He Who has been her God will be their God still.

Most of us find it difficult enough to face the temptations and tests in this life no matter how much religious training we have had in home and school and Church. How can parents send out their daughters and sons into the world to face the temptations which are sure to come without having every possible safeguard thrown around them? How can a parent refuse to give time on week days and Sabbath days to the religious education of the children? How can a parent neglect to aid his child in gaining that strength which comes from family worship, when all together gather around the family altar and commit their interests to the Father who hears and answers? How can a parent neglect the opportunity to train his children in the regular attendance at God's house, even at the Wednesday evening prayer-meeting, so that in the middle of the week, when one is in the thick of the strife a strength may be secured for every emergency?

Frank Crane has said, "The most essential element in any home is God, but we are willing to do almost anything for God except to use Him. Yet the thought of God is the most practical of all thoughts. It solves problems, eases loads, unties hard knots, smooths out complications. The God thought is the most deeply educational for children. Plan your day so you will have a little while with God. Once in twenty-four hours reach up and keep in touch with the Infinite. It is well to do this alone. It is better to do this with your family."

How many of the leaders in the nation today trace their power for good back to the family altar where father and mother prayed with them and for them? If we should take out of the lives of the leaders this one influence, who can estimate how poor we would be in our national life? But many parents argue it is not necessary to gather children together and read God's word and sing God's praise and unite their voices in prayer, if they pray for their children privately. Prayer is valuable wherever offered and whenever offered, but prayer at the family altar is just another strong defense against the attacks of the Evil One. How can parents neglect to fortify their children in this manner?

While traveling with a team of interdenominational workers a few years ago conducting state conferences, the statement was made that every family in a congregation should set up the family altar. One pastor challenged the statement, saying it was an absolute impossibility. He said such a congregation could not be found upon the face of the earth. I stated that such congregations were found in the days of my father's ministry, and he insisted times have changed since then. Why should it be less possible today than formerly?

A stricking incident is related of a farmer who rushed the members of the family and the hired men into the fields one morning, early, during harvest, be-

cause of the urgency of their task. The wife insisted that time should be taken for family worship. The husband declared that prayers must be dispensed with because of the urgency of the work. When the men came to the house for the noon meal they found no dinner ready. The fire was out, the table was not set and nothing was prepared. When the farmer asked the reason for this the wife replied she did not think it necessary to prepare food as the work was so urgent. The farmer saw the application and the next morning prayers were held as usual.

With such a large proportion of our people in America outside the bounds of the Church, with the public schools debarring religious exercises, many states even prohibiting the reading of scripture or the offering of prayer, a tremendous responsibility rests upon the homes of our land for the training of a citizenship that will be safe for America. Even if the schools could provide some religious training and even if the Churches were reaching a much larger proportion of the citizens, it is not possible to supply in an hour or two each week the religious training which must be exerted every day of the week. When the home fails the line of defence is indeed thin." There is nothing which can bring about a compulsion of religious training in the homes of America. This must be left entirely to the fathers and mothers. If they choose to rule out all religious training there is trouble ahead for the nation. We have only to cite the awful tragedy in Chicago a few months ago to know what it means to let two boys grow up without God and with no respect for His law.

I think it was Oliver Wendell Holmes who said, "If you want to accomplish anything with a man, you must go back to his grandparents." A wiser than he said, "Train up a child in the way he should go and when he is old he will not depart from it." Frequently the statement is made that a mother is more responsible for the young men and women in the world today than anyone else. It is certainly true that a mother has a larger opportunity for influence.

Two years ago when we were studying Japan it was my privilege to teach the book published by the Southern Presbyterian Church. The book was written by a missionary in the field, Mrs. Erickson, and I was deeply impressed with it before I had reached the first page of subject matter. On the page which was set apart for the dedication were these words:—

"To my mother, In memory of the Sabbath Afternoons of long ago."

What a flood of memories swept in with that dedication. The Sabbath afternoons—reading Bible stories and good books; thrilling at tales of missionary adventure; preparing the Sabbath-school lesson; learning the sweetness of fellowship and communion with Christ in prayer; beginning the confidences with mother in all life's experiences; talking with the best loved one here on earth and learning to trust the Best Friend of all.

How can parents bear to miss the opportunity of such sweet privilege with children? What a precious legacy it makes possible to bequeath to those they love best. Better than gold; better than fame; better than any honor that may be prized; the richest inheritance that life can offer is within the power of every parent to pass on to children. When the parents are faithful to this

trust, then indeed will children "rise up and call them blessed," and our nation will rejoice in "a people whose God is the Lord."

CIVILIZATION WITHOUT CHRISTIANITY IS DOOMED.

By Mrs. D. E. Waid New York City.

IF ONE is expected to judge contemporaneous history by the phrases prevalent in books and magazines when the civilization of today is under discussion, one certainly will believe that things are in a bad way. "America, Eden or Battlefield?"—"Waste and Destruction, What of the Future?"—"The Fate of Fools"—"Mars Defends New Weapons"—"The horrors of Coming Days"—Mankind a Menance to Himself"—"New Perils to Liberty," "New Barbarians". These are only a few of such phrases culled at random and whole shelves are filled with pamphlets and books which in various ways repeat the title of Hon. Winston Churchill's famous article on "War or Shall we Commit Suicide?" Author's such as Betrand Russell preach a doctrine of despair concerning our present day civilization and Dr. Albert Schweitzer describes "The Disease of Modern Civilization and the Dehumanizing of Life"—while Lothrop Stoddard writes brilliantly untruthful books about "The Revolt against Civilization."

Even the seemingly unromantic government reports utter their word of warning concerning waste and negligence and undeveloped powers and forest conservation and intensive agriculture and a dozen other subjects which seem to have a direct bearing on the continuance of our civilization.

This is not an entirely new note of warning for, many years ago, the Conservation movement here in the United States called our attention to perilous situations that threatened the future of our country in many directions both physical and social. But there is no doubt that the terrible events of the World War and the long tragic reckoning which the world will have to pay for several generations, has directed the minds of men to certain great elements in our modern civilization that seem to promise decay and destruction. Speaking for myself, merely the sight of the white crosses in the great war cemeteries of France stamped upon my spirit forever the ghastly wastage of war. And the sight of the wastage of human life in our modern industry must fill our hearts with the same anguish of apprehension for a civilization which counts human life as fodder for machine guns or fuel for mills. Economists have carefully collected the various items of losses in the World War, in so far as such losses could be computed or estimated. Statesmen have tried to estimate the effects upon political futures.

Physicians have noted all the great trail of mental disaster and harmful bias, the weakening of morals and the lowering of many powers of resistance.

Judges have spoken repeatedly from the bench as to the lack of respect for life, the utter disregard of rights or moral standards. And great leaders of thought gathering all of these together have said in effect—"This boasted civilization of ours is really a monster that will destroy us and itself, unless we find out what is wrong and then try to find the remedy." They have appealed to the instinct for self-preservation. to the desire to protect posterity, to the noble motives of those seeking to preserve the gains of civilization. They have pictured the terrors of new wars unless some new principles are evolved for guidance or

have resignedly set down themselves and their childrens' children to suffer slow relapse to primitive jungle law. What then is the reaction of the Christian to such comments and consternation?

In the first place there should be a full and frank recognition of facts that are facts. Nothing is gained in a real solution of real problems by using a Pollyanna periscope. One of the heartening elements today in the religious situations of America is the desire for real knowledge and a willingness to discuss real facts. This has been shown particularly in the study of the vital and difficult race questions of America by great groups of Christian people within the past year. But, in the second place, there should be just as full and frank recognition of this fact—that the Christians of America and the world have the solution and the safeguard of our future civilization in the program and the personality of their leader, Jesus Christ. Only, they do not seem to realize it as did those early Christians who died for their faith and its triumph in the arenas of Rome.

They faced a decadent civilization over which their master had mourned but they faced it with a firm belief that the gospel of Jesus had the quickening power to save it.

What elements in Christianity do safeguard true civilization, whether in America or those far lands where evil things have masqueraded as civilization? There are so many that one could not enumerate all but these elements are certainly recognized as vital in all the triumphs of the Cross of Jesus—

First—Belief in a common father and therefore belief in real brotherhood among men.

Second—Belief in an ordered plan for God's universe and a place in that plan for every man.

Third—Belief in the value of each individual life, its hopes, aspirations, achievements.

Fourth—Belief in the great eternal years of God and in the "life that now is," as merging into that "life which is to be."

Fifth—Belief in the Power of God as sufficient for all times and ages, if men will yield themselves as channels for that power.

Take these elements of the Christian program and, with them, test the various fears and terrors and threats that menance world civilization and progress. Every one of them could be minimized and finally destroyed if only Christians believed and practiced the things they profess. You remember Jesus once said "And ye would not." I wonder if he might not repeat those words if he walked among men and women in Chicago and San Francisco and Pittsburgh and in New York as once he walked in Jerusalem.

For it is so easy to assent with the mind, to believe in the theory, to repeat the creed, but oh it is so difficult to believe with the whole heart, to reduce the theory to practical living and personify the creed of our lips in the deeds of our hands. Difficult yes, but not impossible, as Dr. J. H. Oldham says, "All this is possible because God is on our side all that is divine in the world is there for us to use or rather, if we will to use us. Our lives may become the channels through which its creative energies may pour."

"Let us build for the years we shall not see."

REACHING JEWS WITH THE GOSPEL.

By Thos M. Chalmers D. D. (Missionary to the Jews)
New York City.

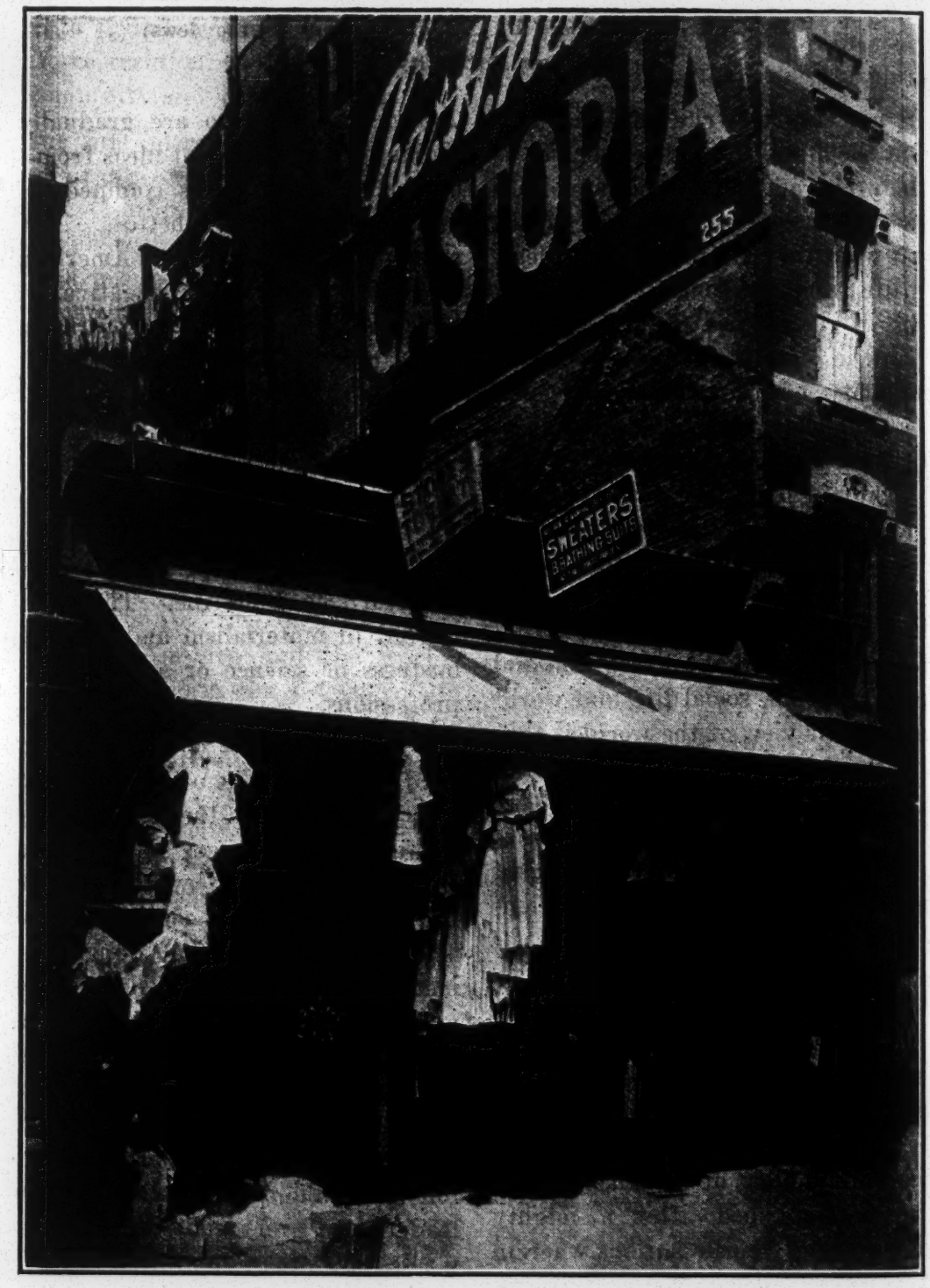
IT IS not easy to write anything new about the Jews. They dwell among us and their character, ways and manner of life are known to the most of us. Yet just what they are in religious ideas, social life and personal relations to Gentiles in such great Ghettoes as are found in the big cities is not so clear to the majority of Christians. In such crowded districts their life is so separated from that of Gentiles that the latter seldom come to know the true facts about them. Their customs are those of old world Jewries, with a mingling of much that belongs to the new world. They carry with them, the orthodox do, much of mediaeval tradition and custom in religion, social life and world outlook. Their view of the world is that it is heathenish and needs to be judged and brought to the worship of the one God, Jehovah. Of course they recognize more or less fully the transforming power of Christianity among those Gentiles who do not worship pictures or saints or the Virgin Mary. So they assert that much of the needed work has been done already towards bringing men to a right view of God. They thus acknowledge the divine purpose of Christianity, that it is a sort of preparation for the full victory of Judaism, which will be accomplished after a mighty judgment on the Gentile nations wherein God will punish them for their ill-treatment of the Jews, his chosen people.

Jews who have been long in America and are Americanized in thought and life are, of course, quite different from the Ghetto type. There are now large numbers of Jews, scattered all over the country, who see largely as Gentiles see, whose manner of life is like that of other Americans and who are gradually acquiring wholly different ideas from those of the old-world Jews confined in life and outlook to the Ghettoes. But the religious character of such Americanized Jews is almost wholly negative. They have lost faith in the Scriptures as the Word of God. Many are pure atheists. Some have gone over to Christian Science, 60,000 alone, says Rabbi Stephen S. Wise, in New York City. The reform rabbis hope to make America unitarian. They have no expectation of a Messiah nor any desire, except in isolated cases, to return to Palestine. They are immersed in materialism and given up to business or science or some one of the professions.

Mention may be made of the thousands of Jews, some of the older class in this country, but the majority recent immigrants, who care naught for any religion and whose whole outlook on life is governed by communistic ideas. They form a somewhat dangerous element in our great cities, how dangerous may not be known until some outbreak of elemental fury reveals their opposition to organized society. They will then furnish leaders of the most irresponsible kind. Jews in general are law-abiding, but the rabbis, journalists and other leaders are ever ready to urge on the masses of Jews in opposition to the Bible in our public schools and to the observance of the Christian Sabbath.

JEWISH NEED OF THE GOSPEL.

For all these reasons the Jews form a potentially dangerous element to our Christianity and our present social system. If disbelief in the Bible is a danger, (and who can deny it?) then



OLD CLOTHES SHOP. EAST SIDE, NEW YORK.
Note the Wash Lines.

Jewish disbelief is more dangerous than that of Gentiles, for when Jews turn from the only anchorage, they join with that infidelity a disrespect for Gentile institutions, including Gentile governments. Laibel, a German scholar, has said; "In unbelief, as in belief, the Jews are the leaders of mankind."

All Jews need the gospel. The orthodox, who still cling to some form of faith, need the gospel, for they are without a Saviour and still deny the only

Saviour whom God gave to men. Many Christians have an idea that Jews do not need our preaching since they have the Old Testament. If the Old Testament is enough for Jews, why is it not for us? If we need the New Testament, so do the Jews. But when one recognizes the awful perversion of even Old Testament teaching by Jewish leaders, which keeps the masses in ignorance of their deep need of an atonement for sin and of that Saviour who made atonement, one can see that Jews are in special need of the gospel and of correct teaching that they may not be led astray by their view of the revelation they already receive.

If orthodox Jews, so-called, need true teaching for salvation, how much more is this the case with the reform Jews or the indifferent, who have turned almost totally from any belief in a divine revelation. Orthodox teaching among the Jews says, "Every Jew is his own saviour" (Friedlander's *The Jewish Religion*). Reform Judaism recognizes no need of any salvation. Life is merely ethical, not religious. Or, put it differently, the Jewish view of religion is that each man is called to a life of obedience to moral precepts and God is not needed to help each man thus to live. Each one must go on by his own striving. All of which reveals the intense need of gospel among the Jews and shows that gospel work must be most difficult among the more enlightened, as many would call them. It is easier to reach the orthodox, for they still believe in something and give the gospel witness a basis for appeal.

AN INSPECTOR OF WEIGHTS AND MEASURES.
THE EAST SIDE OF NEW YORK.

WHAT OUR MISSION IS DOING

The writer is founder and director of the New York Jewish Mission, which has been at work among the Jews of

Greater New York since its beginning April 1, 1908. During these years there has been much activity in reaching the millions of Jews here and over the land, for we not only preach the gospel directly in the local field, but send out much literature, as Gospels and tracts, to many parts of America and other lands.

By means of preaching in a Mission Hall and on the street, multitudes of Jews and of other unsaved men and women have heard the message of life. We have at present the help of Mr. P. O. Gruen, a Jewish believer who preaches the gospel (and preaches it well) in Yiddish. The writer preaches either in German or English. Other helpers are Miss M. M. Kesselring, an earnest worker among the women and girls, Miss Annabel Chambers, who visits faithfully in homes and hospitals and aids in the work among the girls, and Miss J. L. Roberts, whose chief work is among the boys. Mrs. Chalmers continues the work begun over seventeen years ago among the Jewish women, aided by Miss Kesselring. There is a gracious harmony of all workers in seeking to give the words of life to these needy men, women and children. So the work has gone on through the years with increasing earnestness and desire to see Israel saved.

WHERE THEY SELL BREAD BY THE CHUNK. JEWISH BAKERY.

OPEN AIR MINISTRY

If people will not come to hear the gospel in mission halls or churches, then we must go to them. However many Jews may attend our indoor services, there are always tens of thousands who will never enter a hall or church to hear the gospel. It has been our practice from the beginning in Chicago many years ago to seek the crowds in the open air. The New York Jewish Mission has done a very aggressive work in reaching the crowds in the streets. We have

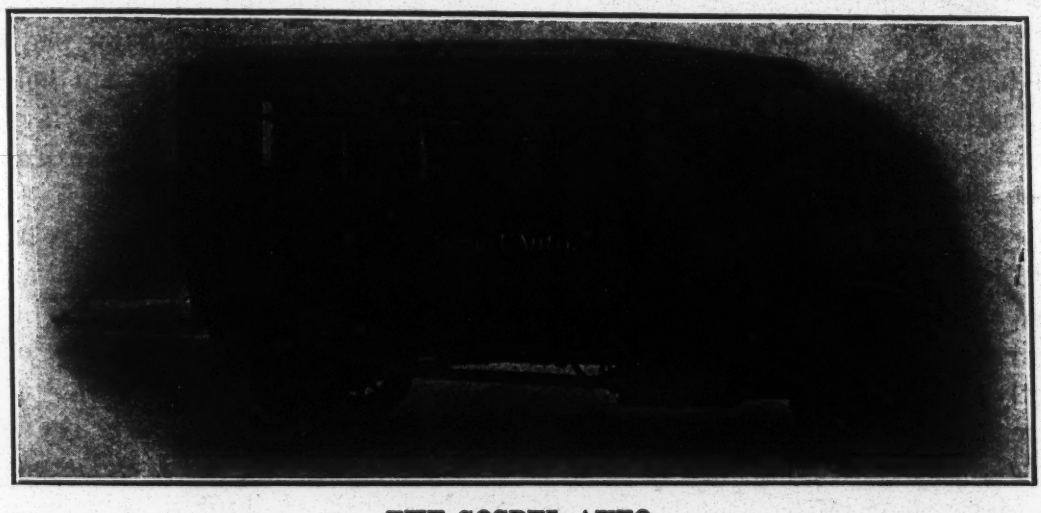
gone out in recent years with a friend who had a gospel automobile, and in this way were able to give the testimony of Jesus to many thousands of all classes and of many nationalities. On some Sabbaths as many as a dozen meetings and more were held, among Jews, Greeks, Italians, Poles, Russians, in Chinatown, etc. Gospels and tracts were distributed one summer in eighteen languages.

It is almost pathetic at times to see the eagerness with which men, women and children of all these nationalities reach out their hands for literature offered. We are supplied with copies of the Gospels and other Scripture portions and various tracts, all in a variety of tongues, to give forth freely. Thus we give not only the oral message but also the printed word, and the latter is carried about and kept in many cases for days and weeks.

We now have our own Gospel Auto, a fine machine, Reo chassis and bus body, strong and durable and capable of accommodating fourteen adults. Our first meeting with this machine was the afternoon of April 1, when we had a fine audience of some 300 Jews, men, women and children. The attention was excellent. We are expecting to go among many nationalities, having where possible speakers who can give messages in Yiddish, German, Greek, Italian, Polish, Russian and other tongues. These messages in addition to those in English should reach many tens of thousands of unsaved during the present season.

SOME INCIDENTS IN THE WORK

It is our purpose in the open air work to give opportunities for decision, as this seems to be of great importance. We believe that men and women should be urged to decide publicly and definitely for Christ after hearing a gospel message. On one day some two years ago, 75 men and women and over 100 children raised their hands in connection with the dozen meetings held that one afternoon. Possibly not one of these was a Jew, for they require more time than the Gentiles to decide to take such a solemn step.



THE GOSPEL AUTO.

We very seldom have any disturbance in these street meetings. Once in a meeting for Greeks, a man tried to interrupt and to drive the children away. But another burly Greek took hold of him and removed him forcibly from the crowd. Our police permit gives us

liberty to preach all over the five boroughs of Greater New York, and we may find unruly elements in some places. But God is able to keep us from trouble and to overrule it all.

The converts have varied experiences. One of the Jewish women who confessed the Lord two years ago, told how precious he had become to her and how she prays to him and trusts him. Then she added; "What else is there for me to do? I told my husband about it, but it is dangerous to speak to him of it, he does not want to hear anything." A young man who was led to the Lord was so ill treated by his father that he was three times compelled to leave the city. Our first convert in New York, a middle aged man, was threatened by the Jews and finally killed for his faith in Christ. There have been many others, men and women, boys and girls, who have taken the Lord for their Saviour and have confessed his name.

One bright Jewish girl, who attended the girls' meeting but once and listened intently to the story of the Lord's death and resurrection, exclaimed; "I used to hate Jesus, but I know better now." One, day, when Miss Kesselring was speaking of the need of cleansing by the blood of Christ in order to enter heaven, another Jewish girl said to her, "We shall meet there."

The husband of one of the mothers attending the Mother's meeting said one day to a Mission helper; "I am sorry I did not study God's Word more when I was young. I had more time than I have now. I remember how I loved to attend meetings in the Mission and to sing hymns. My mother used to take me along. I trust the Lord. I know he answers prayer. We have been tested lately and I told my wife we would just pray and leave the matter with God. And he did hear us and brought us through."

The work among the Jewish mothers is often very trying, though we have also much encouragement. It is so hard to secure regular attendance, for so many mothers have young children and they cannot easily bring these through the crowded streets, especially on rainy days. But we have cause for rejoicing as we see the working of the Lord in their hearts. One young mother wrote to Mrs. Chalmers once when she was hindered from going to a meeting; "I finished my prayers and I read a few chapters in John, just the same as if I were at the meeting. I hope you had a large one." In another letter she said; "Are you spending a pleasant holiday? I know I am. The spirit of our Saviour's birth is in my heart like a beautiful star shining * * * As for myself, I hope and am sure that the New Year will help make me a better Christian, a more devoted servant of Christ."

Another of the mothers wrote to Miss Kesselring; "I am sorry I cannot attend the meetings more regularly, but is is impossible with the baby and especially living so far. I think of you and Mrs. Chalmers very often, and also of your good work."

Other incidents could be related in large numbers. A Jewish girl said in the girls' meeting, "I do not know whether I am saved or not. I must take time to think. I know I am changed since I came here. I think I am better." Another one said, "I used to hate Jesus, but now I love him. Everybody tells me he was a Jew. Why shouldn't I love Him? He died for me."

OUR MAGAZINE

Our monthly *Jewish Missionary Magazine* contains 32 pages each number and interesting illustrations of Jew-

ish scenes in various parts of the world, views of the New York Ghetto and of the developing Zionist life in Palestine. This monthly is highly spoken of by readers in many lands, as it goes into nearly sixty countries. A well known editor of a devotional magazine has written of our *Magazine*; "There is none like it." A Pittsburgh reader says "I certainly enjoy the *Magazine*. I read *all* of it, and that is what I do not do with any *other* magazine or paper." A Bible

THE JEWRY OF EAST SECOND STREET.
OUR MISSION WAS IN THIS STREET FOR TWO YEARS.

teacher in Sweden writes; "Allow me to thank you earnestly for what you month by month offer your readers in you excellent *Jewish Missionary Magazine*. That monthly has brought me very much comfort and inspiration in days gone by. None is to be compared with yours as to light on historic and prophetic events, while it is quite awake as to the meaning of happenings in our own midst."

The price of our *Magazine* is only one dollar a year. Sample copies are sent free to any address.

HOW THE WORK IS SUSTAINED

Still as in former years there is but one way, to ask God and tell the friends of the work through the Magazine. Even in this latter the needs are seldom mentioned, but the Lord sends in money from all around the world. Never once since Thanksgiving Day, 1906 have we ever approached a man or woman to ask a penny for the work, but it is sustained in answer to prayer. The income for the work in 1924 was nearly $14,000. It is ever surprising how the money comes in. Gifts ranging from one dollar or less to four hundred dollars each quarter from many friends, from pure strangers, from churches etc. Two days before this is written, an annuity gift of five hundred pounds came in from England, and the donor writes that she is leaving us a

like amount in her will. Many gifts come from China, Japan, Korea, Tasmania, Australia, New Zealand, Brazil, nearly every part of Africa, from Switzerland, Denmark and many other places. But more than these gifts we value the earnest prayers of saintly children of God in all these land.

We receive many gifts from congregations and some have placed this work on their budgets. But we have been surprised at the small interest taken by United Presbyterians in the work for the Jews, judging by the very little amount of money they give and the few who subscribe to our *Magazine*. No United Presbyterian congregation has put the work on its budget. Baptists, Presbyterians, Quakers, Methodists, Congregationalists, even Lutherans and others think more of the salvation of the Jews, apparently, than ministers and members of our own beloved United Presbyterian Church. Do our people think less of Israel than others? As Psalm singers they should be vitally concerned for Israel.

GREAT NEED OF A BUILDING

We mention this last of all. Property is very high priced in the East Side of New York. We have a building fund amounting to over $25,000 with several thousands more available for this purpose. But the cheapest property we have found after long search, a very ideally located property, is held at $85,000, and our Mission Board hesitates to buy without putting in a larger equity. We very much need larger quarters and on a better street. The property in view is right in the midst of the great thronging multitudes, twenty-five persons passing it to every one passing our present hall.

We invite earnest prayer for this work for the Jews of New York. How many United Presbyterians recognize their deep obligation to the Jews? By your prayers this work may be much enlarged and may reach multitudes with the message of divine grace and love.

A GLIMPSE INTO THE LIFE OF A HOME MISSIONARY.

By Margaret M. Heazlett, 1302 State Ave., Coraoplis, Pa.

OUR City Missions is the prosaic subject assigned me for these few paragraphs. As much has been written in the Magazine and Church papers concerning the practical side of foreign missions it might be well for me to try to give you a glimpse into the life of a home missionary. The home missionary works through all the ordinary channels used by the Church in seeking to evangelize her field and teach missions. But you are familiar with that phase of the work, so I purpose to confine myself to a few concrete examples of a missionary's experience.

The work of the city missionary is not *primarily* ministering to the physical needs of men, women or even children, and not to supply them with social amusements and recreation, necessary as these things are, but to bring to them the Lord Jesus Christ who is the bread of life.

One way this may be accomplished is by house to house visitation and personal conversation with individuals. You may think this requires special endowment. Maybe it does. My way of looking at it is that if I go with the right purpose and am willing to be used of the Lord, He

will supply the method to be used and will accomplish his own purpose by the visit. He said, "Go ye * * * and lo, I am with you * * * ."

I have found people very much interested in Bible stories. I frequently make use of the lesson story of the week in order to attract them to the Sabbath School, or if the conversation makes it possible I use Bible illustrations in order to interest them in that precious book. I really believe, and I thank God for it, that one of the fruits of my labors wherever I have been is to interest people in Bible study. One year I took a class of boys and girls (none had finished high school) through the book of John by chapters on Thursday evenings and they stuck to the end. We studied Genesis, another year, in the same way.

While visiting a Catholic woman one day I told the story of the sufferings of Jesus beginning with Gethsemane and ending with the Cross. Seeing she was greatly impressed I asked her if she had never heard it before and she said, no.

I used to call on a certain woman who lived within a stone's throw of our little Church and talk to her by the hour on spiritual things. She seemed very much interested but wouldn't enter the church door.

Another duty of the missionary is visiting the sick. They have plenty of time to listen. One need not hurry. If not too sick they are usually glad to to have some one drop in to break the monotony of the sick room and give them something helpful to think about. It is not an unusual experience with me to have the sick grasp my hand with fervor and thank me heartily for praying with and for them.

It is a crucial test of one's Christianity to be confronted with death. For a patient to know he most certainly has a disease for which there is no known remedy and especially when he has made a brave fight and realizes that the disease is developing and creeping in on him day by day, it is then that eternal verities count. Thank God we have that which satisfies even a time like that so that one may go bravely even to the grave. These are testing times for the missionary too. I have talked with and prayed for many such.

I used to call on a certain woman who was and had been a cripple for years. I think she was a Presbyterian but couldn't attend church. She was a Christian anyhow. She moved farther away so that I hadn't called on her for some time. But finding it convenient I called one day and was surprised to find her very ill. Her husband drank, and was not well or able to work much. There was no other housekeeper and nurse. The woman had eaten nothing that day. She spoke kindly of her husband. She didn't want me to think that he had neglected her, and indeed, probably he had done all he could but there was so much need of a nurse. I ministered to her as best I could then went to see a friend of hers who was nearer than I, and asked her to go to see her. In a few days I returned and had a delightful talk with her. I repeated verses of scripture and prayed with her. She rallied, gathered all her strength and said, "Oh, Miss Heazlett, that was so good. I know all that. I am not afraid to die. I would like to live for Harold's sake, but I am not afraid to die." A few days later I attended her funeral services at an undertaker's rooms. She had gone home to glory and to God.

The Missionary attends her share of funerals. It is a sad duty but is has its lessons for us. It never gets to be a form

with me. I trust I shall never lose my sympathy for the sorrowing nor indeed for the rude and heartless who seem unmoved, even in the presence of death. These occasions are a great opportunity for getting into the hearts of people and for a closer understanding of their spiritual condition and needs. I have seen the hysterical fall over in a faint and lie unconscious, or have to be carried out, possibly because they could not understand the mystery of death and had no spiritual comfort; and again, I have seen the Christian mother, with broken heart, and bowed form stand weeping silently over her dead daughter with infant babe in her arms (In Flu times) meekly submissive to the Father's will. Our God sustains his own in times like that.

I used to call at a certain house in a well known alley in North Side where lived a very poor family. The father was shiftless and a heavy drinker. The mother was a Catholic and had little to work with. Probably she had never been taught to work. They lived in the midst of filth and poverty, and the children were undernourished. The first time I called I found the mother and auntie watching over a dying babe. I talked and prayed with them. I called again in the evening. The mother had a candle burning at the head of the cradle. She said when that candle burned down the baby would die and the next morning she told me the baby died as the candle went out. Dr. W. R. Wilson conducted the funeral service. I was present. The father sat in a rocker and snored during the service (drunk). The breaking up of the service wakened him and he immediately began raising a disturbance about his hat. As I was approaching their house one day I thought. "I'm getting nowhere with these people. I am going to talk about Jesus Christ today and see what I can do." I went through a side entrance to the back door and rapped and was addmitted into the kitchen. It was a cold day and they had little fuel. The mother sat with her feet in the baker on one side of the stove I on the other with my feet in the baker. The father had his feet on the front of the stove with a long poker in his hands. I addressed my conversation to him and tried as best I could to tell him about Jesus Christ the saviour of sinners. The mother kept smiling and nodding her head but not one gleam of intelligence did I get from him. I went away thinking, "If the light that is in thee be darkness how great is that darkness."

I went out of the house down the street rather aimlessly, thinking. When I had gone about five squares I came to myself and said. "I'll call here." Here too, lived a drinking man, not a Church member either, but entirely different from the former. Soon we were deep in conversation. He and his wife always liked to have me talk about spiritual things; there were so appreciative. It seemed as though the sun had broken through a dark cloud.

One evening, when I had spent a couple of hours with these people talking most of the time on vital spiritual things; the wife said to me when I was leaving, "Isn't it nice to spend an evening talking about things like that. It is so much better than gossiping about your neighbors."

Many similar experiences might be added to these as well as a variety of others but space forbids.

STRENGTHENING THE STAKES IN THE CUMBERLANDS.

"Enlarge the place in thy tent lengthen thy cords and strengthen thy stakes."—Isaiah 54:2

THE United Presbyterian Church now labors in three fields in Kentucky; Stanton, in Powell County; Frenchburg in Menifee County and Ezel in Morgan County. The three counties adjoin one another. The work at Stanton is maintained through the agency of the Home Board, while that at Frenchburg and Ezel is carried on by the Womens Board.

It is the province of this article to tell of the past year's work at Frenchburg. It has been sixteen years since educational and religious work was undertaken here by the women of the Church with Miss Bertha Houston in charge. Today we have a plant easily worth $125,000.00 consisting of School, Dormitory, Teachers Home, Hospital, Church, Farm Cottage, Dairy Barn and Outbuildings. We have a pretty campus of eight acres enclosed on three sides by the hills and on the fourth by Beaver Creek. The recently acquired farm land stretches back from the campus over the hillsides and "mountain benches" and terminates "around the knob" at the State Highway. Forty acres of this farm are under cultivation this summer. Much of this, lying as it does, directly under the limestone cliffs is rich and productive soil.

The work of our mission is conducted in departments. The chief branches of the work are represented in the names of the various institutions, i. e. School, Dormitory, Church, Hospital, Farm etc. The departments of lesser importance are, Basket Sales, Clothing Store, and Christmas Distribution.

The school is a fully graded private institution accomodating also the public school pupils of the local district. We offer eight years elementary instruction and four years of High School work. The High School ranks "A" on the State's accredited list. Rev. W. P. Gordon is the principal in charge. He has had as co-workers this year eight capable teachers. The school enrolled this year 205 pupils in the grades and 48 in the High School.

The Boarding Department has taken care of over fifty boys and girls, most of them self help students. Several are receiving scholarship aid from a fund that is maintained by societies and individuals of our denomination. A Student Loan Fund has been set aside this year which will make possible an education for needy young people without making them objects of charity. A long term loan without interest will permit them to complete their school life before making repayment. In the course of a few years the Fund will be self perpetuating. Meanwhile we must rely upon the Church to help us build up this Student Loan Fund to a place where it can meet the demands upon it. We have a justifiable pride in the quality of the manhood and womanhood which is being developed in these young folks of our dormitory. Mrs. Jessie Rankin and Mrs. Daisy Durbin are in charge. During the closing months of the year Mr. Myle MacCallum of Cambridge, N. Y. has added his splendid aid among the boys of the Boarding Department.

The hospital, with Dr Esther Mitchell in charge has had a useful but rather uneventful year. We report with thanksgiving a year of good health in the school community and in the county. In the autumn a remarkable clinic for diseases of the eye, nose and throat gave 100% favorable results. There were 53

operations in two days. We of the mission force are hoping to see an enlarged hospital before the snow flies. Our hopes are as yet based only upon some preliminary sketches and plans, but the signs are good. Our able and consecrated physician deserves better equipment, more conveniences and more comfortable quarters. Will not some servant of the Lord be found who is willing to invest in a health center for the people of these hills?

A brief statistical report of the hospital will interest some. In connection with this report please remember that Dr. Mitchell has no professional help whatever in the hospital except in case of an operation, but is herself Hospital Superintendent, Nurse, Cook and Attending Physician in many cases. Besides this work in the hospital she makes many calls on horseback and on foot for miles about Frenchburg. She has this year ministered to 77 patients in the hospital, taken care of office calls, attended to 62 operations, made 368 visits in the homes, and kept up her work on sanitation and hygiene in the school. The hospital is self supporting except for the salary of the physician.

The Superintendent of the Mission is pastor of the local United Presbyterian Church. The Frenchburg Congregation is made up of 80 active members. Some of these are boarding pupils but for the most part they are citizens of the community. A few nights ago 91 people sat at our congregational dinner and annual business meeting. The congregation contributed to all causes for the year 1924-1925 over $1400.00, an average of $17.66 per member. Of this sum $508.00 was for benevolent purposes. Our major objective in our local Church this year has been the establishment of a Church Building Fund. This year $750.00 was contributed for this purpose and next year we hope to duplicate the amount. Over $600.00 is already pledged to this fund for the year. These amounts are comparatively insignificant, but we are not going to be balked by the immensity of the task. As we give we dare to hope that the great Church that has helped in times past will come to our aid in this matter.

Our present house of worship is a diminutive frame structure without foundation walls. It consists of one room, heated by a cast iron stove. The building is forty years old. There is not room in it for the worshipers at a regular service of worship, and of course no provision is made for the teaching and social functions of a Church.

The Church site is in the village across the creek from the school campus. It faces directly and prominently upon the important Mountain Road known as the Garrett Highway, a State and Federal Aid Road which will furnish the chief outlet for five mountain counties.

Do we not owe it to our Lord, do we not owe it to our Church to magnify before the thousands who pass by the Source of all blessings represented in school and hospital and dormitory and farm? Should not the Church stand out as a prominent building in our mission plant instead of being the most insignificant? A modern Church plant, commodious and well equipped will speak to tourist, teamster, cattle man, miner, lumber man and farmer, declaring to all who pass by and all who pause, the glory of Jesus Christ, in whose name and by whose Spirit this work is carried on. Does the United Presbyterian Church have within its membership a man or woman whom God has blessed with a double gift of love for the mountain people and means to help

us in erecting a House for His Glory?

Our Congregational work is fully organized in all departments. The Sabbath School enrolls 193. Prof. M. H. McDowell of the Agricultural Department is superintendent. Miss Riba Thompson has the care of the Cradle Roll and Home Department. We have an Intermediate C. U. Society with 45 members and a Senior Society with 35 members. The Womens Missionary Society and the Junior have functioned this year under the leadership of Mrs. Gordon and Mrs. Shear respectively. There were 32 accessions to the Church, 28 by profession and 4 by certificate.

The Agricultural work was a new enterprise last year. It has made a remarkable start. Mr. McDowell is a man of vision, courage and indomitable energy. The farm is already on its feet financially, able to take care of its entire expense. The fruit, vegetables, fresh meat, milk, butter, eggs and apple butter have greatly enriched the diet of the dormitory and campus homes, and have found a ready market in the village. The value of the farm a demonstration in modern agriculture and as a field for student self help is already apparent and will increase from year to year.

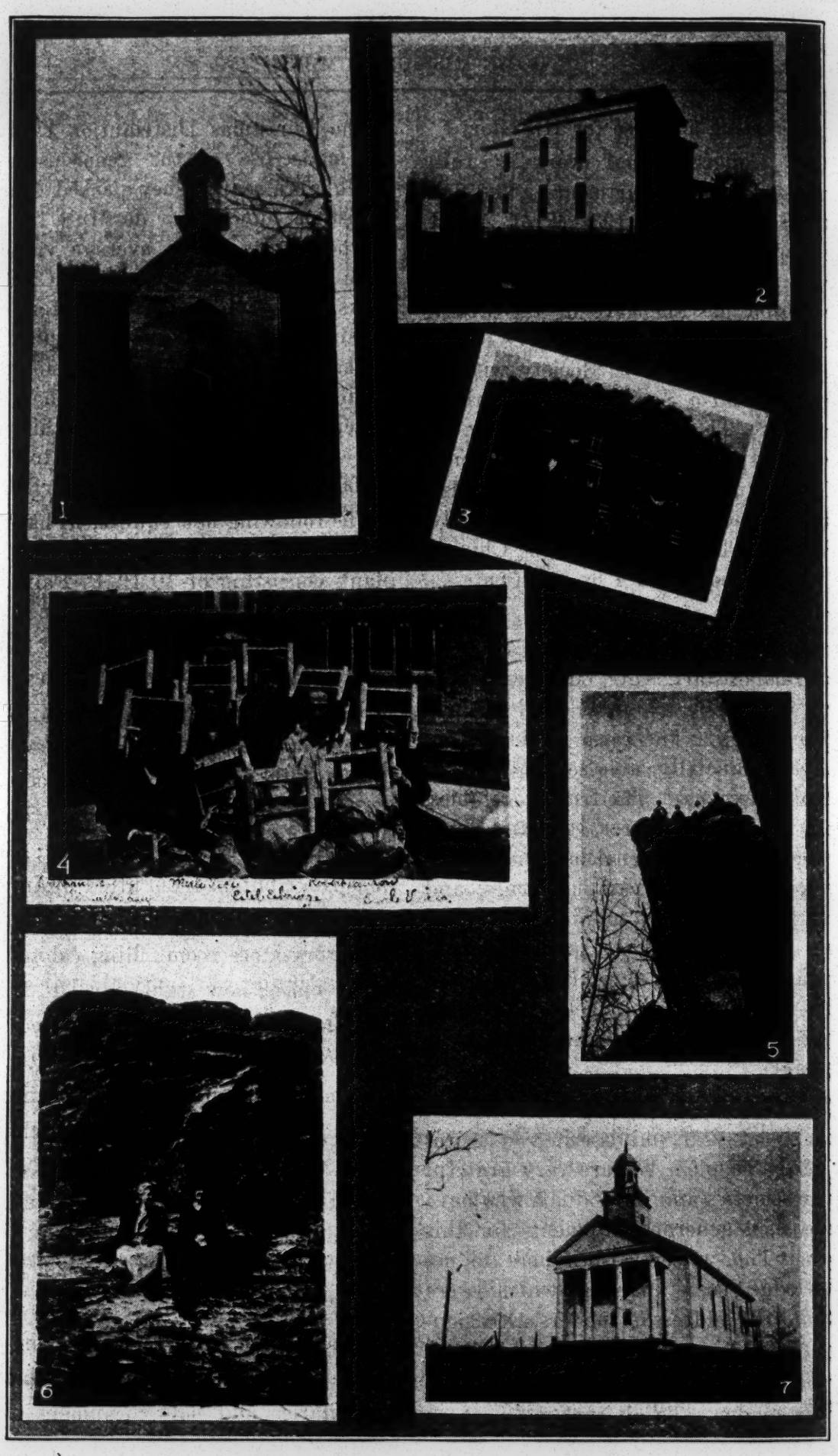
The Clothing Department has had another good year, ministering to scores of needy people. We are very grateful to the societies and individuals who have made such generous shipments for this work. The writer wishes here to acknowledge some parcels which were without the address of senders. Occasionally the address is defaced in shipment, or the society fails to enclose the name of the sender. To all such we wish to express our thanks through the medium of the magazine.

The Christmas Distribution Committee made use of the generous boxes which were sent. They packed over 40 Christmas bundles for destitute families of the county. The average value of these bundles was $8.00 each. Clothing books, toys, etc., something for each member of the family was included.

The sale of baskets made by mountain families at their own firesides has been undertaken by the school again this year. The basket sales amounted to over $1700.00 from April 1924 to April 1925.

The following new equipment has been added to our plant this year: lighting plant, consisting of 10 H. P. Fairbanks Morse Engine and 5 K. W. generator; Apex power washer, laundry size; Manual Training Shop with benches and tools in basement of dormitory; wood sawing outfit to use with our gas engine for working slabs and pole wood for stoves; heating stove for power house; push cart for school mail service; Christmas Distribution room fitted up in attic of the teachers home; bins and shelves in dormitory store room; filing cabinet for school office; new stable for Dr. Mitchell's horse; tennis court regraded and enclosed with ten foot wire fence; replacement of gutters and spouting on school and dormitory; modern chicken house, concrete dairy and ice house, barn, cistern and various agricultural tools at the farm.

The local income of the school exclusive of hospital and farm, has been about $9000.00. We have received from the Womens Board for all purposes, including salaries and new equipment about $14,000.00 We close the year with over $3,500.00 in the various funds.



SHOWING FRENCHBURG AND EZEL MISSIONS.

1. "The Church we have outgrown. Who will help us to build better." 2. Teachers' Home Ezel, Ky. 3. Frenchburg Ky. Home made chairs and the crippled makers." 4. Mountain Products human and otherwise. Stools and Baskets on the way to the post-office. 5. "Donathan Rock" overlooking the Frenchburg School Campus. 6. "Laborers in the Mountain Vineyards Mrs. Daisy Durbin, Marton, Miss Mary Winter, 8th Grade.

EZEL

Hebrew translation—*"That which showeth the way."* See 1 Sam. 20:19.

Initial Year in Ezel Mission.

IN response to an appeal from the people, a delegation from our Women's Board visited Ezel the latter part of November, '23, holding a conference with a committee of representive men who voiced the desire of the community for church and school advantages.

In an incredibly short time this committee secured the transfer of the church property 'the only one in the village to our Board; also sixteen acres of land near by, for school purposes. Much credit and praise is due these men for their prompt and sacrificial service.

The old Church building was removed, and upon its site (beautiful for situation) has arisen a new commodious, attractive Church structure, the clear, sweet tone of its bell—a gift of our Ingram, Pa. Missionary Society—can be heard from a distance of six or eight miles.

The following April, our Board purchased an old building, formerly used as a hotel, with barn and about three acres of land, located right in the village and adjacent to the Church; this building has been remodeled and enlarged: a home for teachers and minister, and where the latch string is always out to our friends, as guests of the Mission.

ORGANIZATIONS

Immediately upon the arrival of your missioner, in March, '24, a Sabbath school was organized in the old Church building with enrollment of 100, and with steadily increasing interest: eight classes in charge of competent teachers, now ministering to old an young.

Sabbath School literature has been kindly donated by our Board of Publication for the past year, but we hope to pay for our own in the future. A Junior Missionary Society (the pride of our hearts) was next in line: now numbering about fifty eager, wide-awake boys and girls, with weekly meetings and commendable progress in Bible, mission study and contributions.

With the coming of Mr. Lowrie Anderson, Seminary student, for the summer months, an intermediate organization was divided, Mr. Anderson taking the boys under his care, the girls of high school age being grouped in a King's Daughter band, and now in charge of Miss Stephens, one of our efficient teachers.

A daily Vacation Bible School was conducted through July and August, with fine results.

Very early in the history of the work in this field, a Womens Club was arranged for, with local interests centering in our reading room (the only one in Morgan County) furnishing the Teachers Home with rugs, quilts, etc. some sewing for poor families, and other practical help in district and Church; At each weekly meeting a missionary program was presented, taking such studies as "The Child in the Midst," "Serving the Neighborhood," "Facts and Folks," Japan and China, and at each meeting some department of our own Women's Work was explained, with special emphasis on the Thank-offering Department. Eight copies of the Magazine—subscribed for by interested friends—added to the growing interest in our W. G. M. S. and in November, this Club was merged into a full-fledged Missionary Society, with a work committee to look after local interests.

On May 30th the Ezel congregation was organized with 34 charter members —present membership 50. Four fine, devoted Christian men were elected

elders. Through it all, Rev. H. Ray Shear, of our Frenchburg School has given valuable assistance: has conducted two series of evangelistic meetings, preached on other occasions, moderated a provisional session and still remains "our Bishop" until God sends us a pastor.

Rev. J. T. Copely—brother of your missionary—is preaching for us, pending the appointment of a permanent minister. Budget system: encouraging results.

A graded day school, and first year high, with four teachers in charge, tells an important achievement in this year's work along educational lines, and a night school, operated four evenings each week, for two months, furnished helpful instruction to a class of twelve young men, most of them married, some of whom had never had the advantage of graded school work.

SIDELIGHTS

Our Y. P. C. U. is supporting a child in Fowler Orphanage, in Egypt.

Moonlight meetings have been held at intervals in the country districts: great interest shown and a cordial invitation to come again.

Dedication of the new Church last October, brought old and new timers from five different counties: opening meeting Saturday night, with Mr. Shear in charge; three meetings on the Sabbath; dedicatory service and observance of the Lords Supper: Dr. McConagha of Stanton Mission, preached and our Board members spoke in the afternoon; the various Church organizations were presented and heard in the evening. A basket dinner furnished opportunity for a social time and to meet strangers.

Ruth Work was with us and delighted us all with her inspiring talks on Egypt.

Six young heads of families united with our Church at last Communion season.

Many letters have come to us, bespeaking prayers and personal interest on the part of workers at other points—east and west. For the many boxes, parcels and contributions received, we wish to express gratitude and appreciation: these have opened the way for making us more comfortable in the Home, and ministering to the needy in this section.

FORECASTS

Planning to have our first Church Anniversary dinner and meeting on May 30th; Junior entertainment just ahead. Commencement Week—which is Homecoming Week in Ezel, will add much to the interest and enjoyment of the occasion, and we shall share with Frenchburg in speakers and visitors.

"Ezel"—That which showeth the Way"—May it be set as a sign, and guiding star of spiritual light, and be blessed in leading the way to higher attainments in this life and the life to come.

MORMONISM AS IT IS.

The CHRISTIAN STATESMAN is awake to the dangers of Mormonism and uses two or more pages of each issue to spread information and sound a warning. We are indebted to the CHRISTIAN STATESMAN for the following paragraphs.

RECENTLY in one of the Salt Lake papers it has been brought out * * * that the priesthood of the Mormon Church possesses divine authority in all things and that the members are taught to believe that "Men who hold the priesthood possess divine authority and men who honor the priesthood in them, honor God while those who reject it, reject God." Further that the apostles of the Church teach: "I would just as soon think of heaven ending in chaos and the throne of God being shaken to its foundations as to think that the priesthood had gone wrong in its authority or that the Lord would permit such a thing. The priesthood holds the power and right to give laws and commands to *individuals, churches, rulers* and *nanations of the world;* to appoint, ordain and establish *constitutions and kingdoms;* to appoint *kings, presidents, governors and judges.*"

LULU LOVELAND SHEPARD
in the Christian Statesman

* * *

We may, after long battle, get Mormonism to practically retreat from the teaching or practice of polygamy; and we must keep up that battle for the sake of God and country. It is essential for the welfare of the coming race . The importance of the fight cannot be exaggerated by any poor words of mine. But, even when that shall be done, Mormonism will remain a vital danger to this Republic, unless it can be changed from a tyranny into a church. Its rule is more than that of a pope. It is the embodiment of the papacy, the political machine, the oil trust and the railway combine—all in one—for the people who dwell in Mormondom.

If our American citizenship, which realizes a good deal about the influence upon American affairs of the man in the Vatican, would only wake up and realize the more important and more imminent fact, we might get some redress. Mormonism in its growth is more dangerous to the institutions of the Republic than any bull or plot which could emanate from Rome.

* * *

Mormonism would not be dangerous if it were not so shrewdly led. The sole purpose of Mormonism is to aggrandize Mormon leadership and power. It is developing a whole community of people who have no greater object than to enhance the material prosperity of Mormonism, in which they are to have a share. This will apply even to non-Mormons who are resident within the range of Mormon power.

* * *

STATISTICS OF UTAH MORMONISM

At the Conference in Salt Lake City in April, 1925—President H. J. Grant (the Mormon "Prophet of the Lord") reported:

Total of tithings, $3,398,785.68

Total Missionaries sent out 1,871.

Members in these Missions 117,340.

Property held by Mormonism in these Missions $1,934,763.51 nearly two millions of dollars.

* * *

After hugging for more than seventy years the notion that Mormondom belonged physically and socially to Mormons, the church just now is stimulating the effort to bring in Gentile population. All kinds of movements are on foot. And the central power house of the

movement is Mormon church headquarters. This peculiarity is not discussed here; and yet it is as significant, rightly understood, as if the Vatican were to organize a movement to bring Protestant migration into Rome. I have asked a great many well informed people about it, and the concensus of opinion seems to be that the Mormon church is influenced by the following considerations: Utah and Salt Lake City were getting a bad name because of their failure to increase in population and business. Other commonwealths and cities were outstripping the Mormon domain and its capital. This was all right so long as the real cause was not made public; but when it became apparent that men were going to talk right out in meeting and say that the reason for the delay and depression was the rule of the church, something had to be done about it.

* * *

When citizens of Utah can charge that she is a priest-ridden state; when these citizens can denounce the tyranny of the Mormon Church as a blight upon the state and the capital city; when these citizens can publicly affirm and demonstrate that Salt Lake City is losing population and Utah is losing standing among the sovereign states of the Union because of the crimes and treasons of the Mormon hierachy, agencies like The National Reform Association which have been making battle for years upon this ground, may properly assume that their vindication has come.

* * *

The president of a chief institution of learning of the Mormon church is a polygamist, living flagrantly with more than one wife. He is a shining exemplar to young people of his school. His polygamous relations were established long after the Manifesto which pretended to forbid polygamy, and are even within the period for which the Mormon church makes disavowal of responsibility. The polygamous relation of this educator is known to everybody.

* * *

It has been the practice in some localities to merge the afternoon school hour into the religion class hour, with the same teacher, in the same room, and with the same pupils. And of course the religion is Mormonism. In this way the dominant church has kept its own doctrines as a part of the curriculum for its own children and, because of the spirit of companionship in which it has enveloped its teachings, for many of the children of non-Mormons.

* * *

The Mormon church has inaugurated a systematic plan for the establishment of nests or branches in many of the great educational centers of the country. Wherever there is a large university which is attended by a half dozen Mormons, these are to be gathered into a congregation organized under authority, and regular services are to be held with occasional visits by some of the noted orators of the church. In this way, Mormonism expects to permeate the inquiring mind of the student body of the country, and to gain a new kind of membership.

* * *

The report of the joint committee of the Home Missions Council of the Protestant Churches in America, for the year 1923, makes a general survey of the status and the recent progress of Mormonism. One of its most important paragraphs gives this statement:

The appalling ignorance of the Christian churches in regard to this question

has often been referred to, but this was never more strikingly illustrated than in a recent volume on Modern Religious Cults and Movements. The gifted author, pastor of a prominent city church, finds himself able to write more than 350 pages on this subject, without referring in the slightest degree to the oldest, largest, and wealthiest cult operating in the United States. His lack of accurate information about Mormonism is shared not only by the general public, but it is also to be found at the official desks of various Home Mission Boards.

* * *

The Mormon invasion of the capital city of the country—our own Washington, D. C.—is about to take a new physical form. Some time ago, Heber J. Grant, the prophet, seer and revelator of the church, gave authority to Apostle Reed Smoot, the senator, to purchase a site for a chapel or a tabernacle at Washington.

* * *

It is noticeable that where a chapel of any significance has been erected by the Mormon church, and where any considerable number of accessions to its faith are procured the next promise or threat is that a temple is to be built. And wherever a temple is built, there is an outward, arrogant physical assertion of Mormon authority. For the temple is assumed to be built under direct revelation from God. It is assumed to be the council chamber in which God's sole vice-gerent upon earth confers with his appointed priests to carry out God's purpose toward mankind.

* * *

Secretary Charles H. Beck, writing in the Methodist Recorder in a very splendid and helpful article on the Utah Home Missions Council, has this to say:

Outside of Utah, there are two states in which the Mormons have more members than the two strongest denominations, and six states where they have more than any other denomination. There are about seven million people in the Western area. The Mormons have established themselves in every stragetic center in this vast territory, and have more power than any Christian church in this area. Too often Protestantism works by fits and starts. Mormonism never quits. This false religion can not be self corrective and self-reforming. Its influence can only be overcome by an aggressive presentation of the Gospel of Jesus Christ.

We go with Dr. Beck in agreement that an aggressive presentation of the Gospel of Jesus Christ is the only power which can overcome the falseness of Mormon religion. And we lay stress upon that word aggressive. The best advance that Evangelical Christianity has ever made in Mormondom has been during the period of aggressive fight. The most deadly advance that Mormonism has made into Protestant ranks in Mormondom and outside, has been during the period of non-aggressive presentation by Christian forces.

* * *

The Rev J. D. Nutting conducts the Utah Gospel Mission "which reaches into the far corners of central Mormondom." He has given thirty-two years to the work. He says: "It takes a life-time to learn Mormonism and we have given that time."

He publishes a quarterly *Light on Mormonism* at twenty-five cents a year.

Write to the Utah Gospel Mission for any information needed on Mormonism at 9277 Amesbury Ave., Cleveland, O. with stamp and reply will be sent.

THE PACIFIC NORTHWEST.

OREGON AND THE UNITED PRESBYTERIAN CHURCH

By W. A. Spalding D. D.
Albany, Oregon.

HISTORY is in the making all the time, and the acts of each generation will tell more or less favorably or unfavorably upon those that are to come after, but while the enactments are being wrought out, very few of the workers, especially of the common folk, have any very definite realization of the importance of their lives and doings.

When the Rev. Thomas S. Kendall of the Associate Church came to Oregon in 1845 under the appointment of the Foreign Missionary Board of his Church, he little suspected that he was making history, that was to influence a great religious denomination yet unborn, and the nation of the United States of America. When the Rev. Wilson Blain received his appointment from the Associate-Reformed Church synod in 1848 and "trecked" across the plains and through the mountains to Oregon, he little thought that he and his band of faithful followers, would be an important link in the history of that unborn denomination as well as a power to save Oregon for the United States.

The women of our Church, and possibly some of the men have been thrilled as they have read and studied that interesting volume; "Facts and Folks in our Fields Abroad," Especially when they read the account of the union of the two bodies that formed the United Presbyterian Church, where the two lines of tile-hatted and frock-coated ministers of the two denominations met, linked arms and marched two and two, to the old City Hall of Pittsburgh, Pa., in 1858, and "A little later, after prayer, praise and comments, a great volume of praise resounded—the last stanzas of the seventy second Psalm to the tune of 'Conoration'—the first psalm ever sung by a United Presbyterian Company." How thrilling that would be if it were true, but that last statement is not historically exact. If the author of that inspiring book about the foreign folks had known some of the "Facts" that had transpired in Oregon when it was so far away that people in the east thought it Foreign Territory, had she known that in 1852, six years before the notable scene in Pittsburgh which was put on in spectacular way, possibly knowing they were making history, there was being enacted by "Folks of the same blood, and same ecclesiastical connection a scene, less notable—maybe—but as profoundly essential to our present church life and history, as that put forth at the old City Hall, she would not have said that that was the first Psalm ever sung by a United Presbyterian company.

When the Rev. Kendall and his little company of pioneers, of the Associate Church, and the Rev. Wilson Blain with his band of followers of the Associate Reformed Church, got to Oregon, they found themselves too far away from "the home base" to longer postpone the union of the two bodies, which union had been under discussion for some years prior to the coming to Oregon of these "Home Missionaries" under foreign appointment. And therefore we find them as early as 1851 sending word back to their respective synods in the east, this message, "We cannot remain separate, it is our ecclesiastical death, if you command it." The reply was most diplomatic, reported to be in substance, "If you cannot, you cannot, and we authorize you to do as the Lord gives you light."

The Light given was a Union cemented by singing "That grand old

psalm the 133d." So you see this may have been the "First Psalm" sung by a United Presbyterian company of people; for they called themselves "The United Presbyterian Church of Oregon."

The place where the negotiations were completed seems to have been at the residence of the Rev. Wilson Blain at Union Point near the present town of Brownsville Linn County, although the culminating meeting, or maybe we should say the first official meeting of the united body was the present Willamette Church a building that then stood on the ground that is now the Willamette cemetery. And the monument that today marks Dr. Kendall's Grave is said to stand exactly where the pulpit that he occupied was located. There was no marching of tile-hatted and long-frocked ministers and elders. These were frontiersmen possibly clothed in buck-skin leggings—but earnest valiant men planting the gospel of Jesus Christ, and the banner of the United Presbyterian Church in the wilds of our Home Missionary Territory, before the main body of the two denominations could be awakened to a sense of the needed union. How prophetic was the text, and people who heard it, say so also was the sermon, given the day before the Union by Rev. Wilson Blain to his own presbytery. The text was, Josh. 3:5 "Sanctify yourselves; for tomorrow the Lord will do wonders among you."

I would not take away a whit of the honor that belongs to our fathers of revered memory, but there are many who believe this union in Oregon had much to do with hastening the larger union that was effected six years after, or in 1858. So we speak advisedly when we say the great United Presbyterian Church was in reality born on Home Mission territory, and is the child of Home Missionary vision and Home Mission labor pangs and the Church today to be true to herself must not fail to give honor and support to the mother that gave her life. It is the Home Missionary spirit magnified, that will give strength and power to the foreign work. It was a sort of "Beginning at Jerusalem" idea that was wrought out that 20th day of October 1852 when "United Presbyterian" came to be a name that would grow in power and influence among the Christian denominations.

In looking over some old newspaper files I discovered that the first legislature of Oregon met in Dec, 1848, that the Rev. Wilson Blain was member of that body and was elected to be its chaplain. He was a minister of the Associate Reformed Church, His son, Mr. L. E. Blain, is a member of the Albany United Presbyterian Church, and a teacher of young men. I also discovered that the Rev. Thomas S. Kendall of the Associate Church, preached the first sermon that was ever preached, by a gospel minister of any denomination, in the town of Albany, Linn County, Oregon. That was in 1845. His grand daughter, Mrs. Dean McWilliams, and her son Elliott, Dr. Kendall's great grand son, are members of the Albany Presbyterian Congregation.

The Albany College is an institution of the Presbyterian Church, but its roots run back into United Presbyterian soil. After the Union in 1852, land was given at Union Point for an United Presbyterian academy, and trustees were elected, but before work could be done it seems that Albany came to be the recognized center of the county and the county seat was fixed at that place, and a college was projected. Some of the trustees of the proposed institution of United Presbyterian type

on the east side of the valley, became officers of the Albany College which was chartered as a Presbyterian school by the Oregon Legislature in 1867. Its first graduating class in the year 1873 had four members all of whom were United Presbyterians. Two were daughters of the Rev. Dr. S. G. Irvine, who for forty years—1854 to 1894—was pastor of the Albany Church, and a trustee of the Albany College from its organization until his death.

The influence of the lives of Blain and Kendall and Worth and Millar and Irving, pioneer ministers of the two Churches that formed the United Presbyterian Church of Oregon in 1852, has made its impress upon the whole Willamette Valley from Oregon City to Eugene, more than a hundred miles of territory. Yes, from the California line on the south to the British Columbia line on the north these men traveled by cayuse or canoe, and when the water was too thick with mud for the canoe, or the roads were too thin with water for the cayuse, they traveled by foot. They forded streams and swam rivers and cut trails through forests, to minister to the scattered settlers and plant preaching stations to bring the word of life to the pioneers who were making with them the mighty sacrifices that have resulted in our present day Christian civilization.

Many of these preaching stations are now only names in the memory of the oldest citizens,—Union Point, Muddy Creek, Table Rock, Harmony, Mealy School House,—but we still have Willamette representing the only congregation in existence now that was an organization before the Union, and so should be considered the oldest United Presbyterian Church in America. And some day when our sentimental loyalty is bright enough, the whole Church will arise and put an imperishable Church on that historic spot, which is most beautiful for situation, under the oaks, rich in tradition like Abram's Oak in Mamre, and it will forever keep in memory of men the organization of our beloved United Presbyterian Church, and will be a perpetual spring from which will flow the gospel stream.

Then we have the Albany Congregation of historic value in that it is the first church that was ever organized on the American continent under the name UNITED PRESBYTERIAN. That was in 1853. Its constructive pastors have been Dr. Irvine, forty years, Rev. Riley Little, three years, Rev. C. R. Stevenson, four years, Dr. W. P. White, nineteen years. Dr. W. A. Spalding is now serving the old historic church.

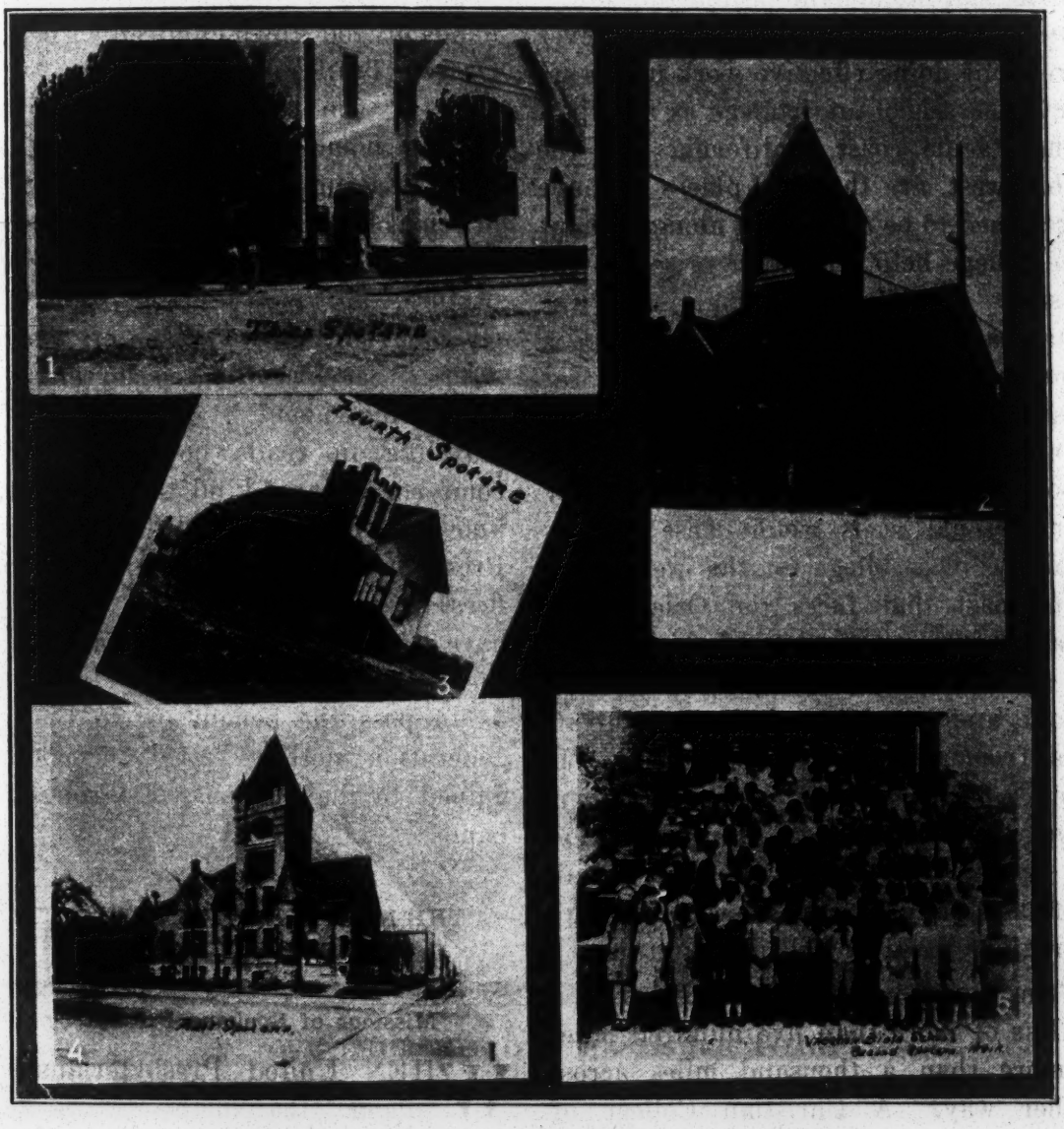
The influence of this nucleus of churches in the center of the Willamette valley has spread over the whole northwest territory covered now by the states of Oregon, Washington and Idaho.

In 1884 work was begun in Portland, Oregon, Waitsburg, Walla-Walla county. Washington was organized in 1885, —Spokane, Wash., in 1890, Seattle and Tacoma in 1891. In 1890 there was no synod in the Northwest, only one Presbytery, the nearest Synodical connection was California. Now we have a Synod, with Four Presbyterials, Oregon, Spokane, Puget Sound and Idaho named in order of their organization.

A goodly number of stations have been organized and abanded, not generally for want of opportunity locally, but mostly for want of ministers to stay by and carry on the work. If Home Missionaries could have been enlisted for life, and sent "To the Field" as are our foreign workers, there to labor and "stay

put," the story of the work in the home field might have been different and the fields entered and abandoned might have been fewer.

Then also if the church in the home mission territory had been able to grow its own ministry, that might have helped some, but we have no schools. Dr. W. G. M. Hays about the year 1885 did have the vision and started an academy at Waitsburg, Wash.,—but that is a long story with many features, pleasant and otherwise, and there is no space for telling it here—however we are constantly stumbling up against helpful influences that have come out of that school, and not a few young people were made useful instruments in the Kingdom of God. For one I am convinced that when Waitsburg had to be given up and the property sold, because of conditions arising that no man could forsee, if then



CHURCHES SHOWN IN SPOKANE, WASHINGTON.

1. Third Spokane.
2. Spokane Church Built while W. A. Spalding was pastor.
3. Fourth Spokane.
4. First Spokane.
5. Vacation Bible School, Second Spokane, Wash.

we could have had a college founded at a growing centrally located city, it would have made a rallying center for our Synod, and our whole Church would have been largely benefitted.

We go to Egypt, to India, to Sudan, to Abyssinia, but we don't go without schools and colleges. We go to the colored people of the south to give them the Gospel. But the college and other schools are considered necessary. We go to that wonderful people the Mountain Highlanders of the south, and never dream of doing effective work unless we have the school and college as a helper. The Pacific coast, California and the Northwest, are the only places we have presumed to be able to get along without the college help. I am surprised at the history that has been made with the handicap that the people have been working under. Oh! if some wise far visioned woman, or man, to whom the Lord has entrusted more of this worlds good than she, or he, can ever use wisely for personal needs, would sense the possibilities of a college for this west coast, this coast that faces the Orient, this coast that in the nature of things must be the Christianity Bumper to stand the shock, and avert the wreck, that threatens from that far east mulitude. If these could *see*, there is no such opportunity for doing great things for God as *now* in this Northwest and it will not last many years, and when the opportunity passes it will never return.

The Synod of the Columbia covers a radius of more than five hundred miles —more than a thousand miles across either way. A Christian College of United Presbyterian ideals, and name, would win a large constituency, and would send forth a vital Christian force that would do much to counteract the modern materialism that is coming from so many schools of scientific, and higher technical training. The opening is here *now*, are there not those in our Church whose hearts the Lord has touched, and to whom He has "given the power to get wealth" who will see and act now!

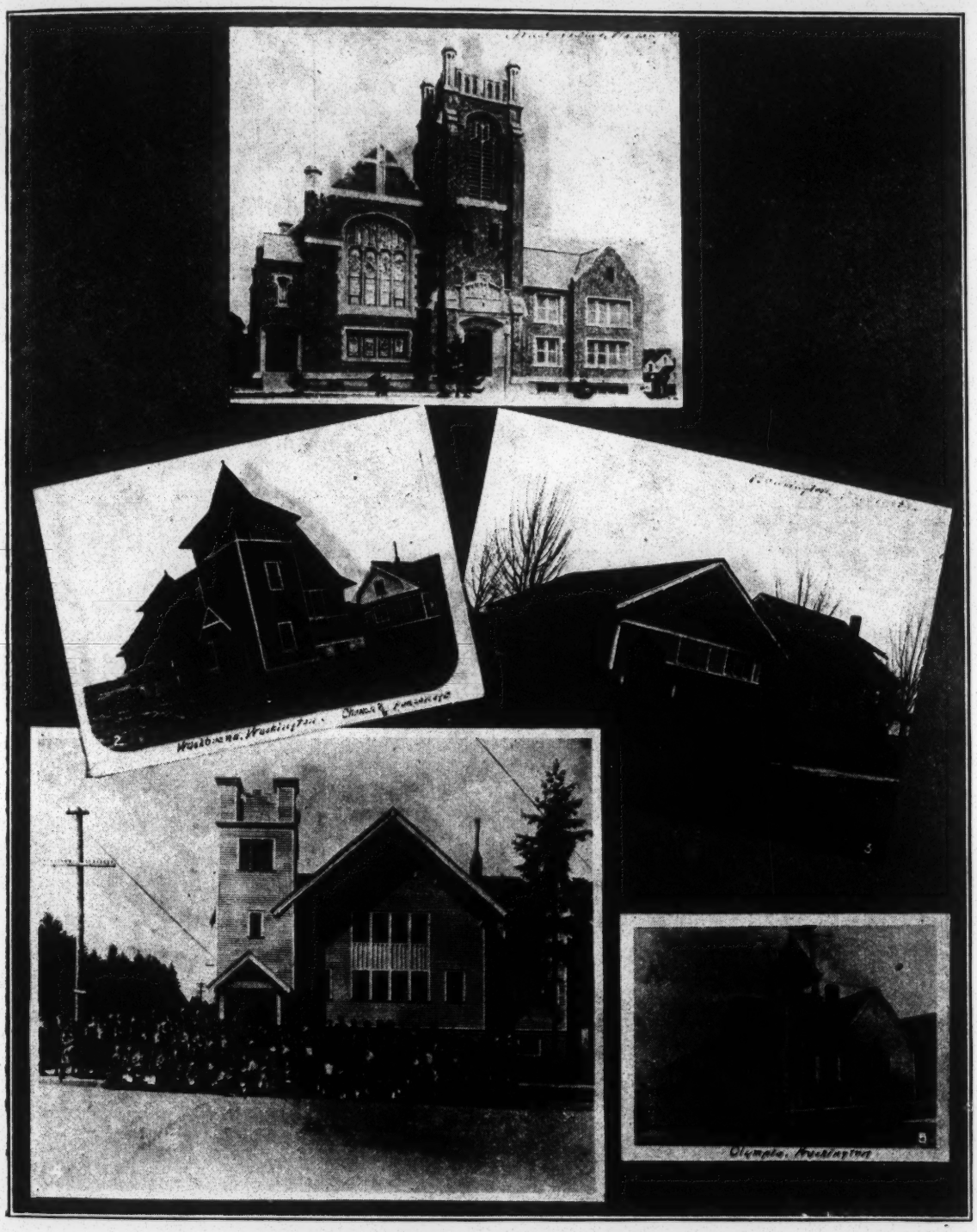
Must the sacrifices that the pioneers have made for the redemption of this great country for the United States fail in so far as our Church is concerned just for the want of a few millions of dollars, when the dollars are in the hands of God's own children. The "Old Oregon Trail" strewn with graves tell part of the sacrificial story, settlers leaving homes in the east, with high hopes—savings invested as one man did, in ten yoke of oxen—thirty-five head of loose cattle, Indians by the way, short pasture, six months time, arrive in Oregon,—only two yoke of wornout steers. Sacrifices? Men do not know any thing about it today—ministers traveling, no roads, no motor cars, no comforts of any kind scarcely, as we know them today. Will the United Presbyterian Church permit such sacrifices to be of no avail? "Other men have labored, and we have entered into the fruits of their labor." It becomes us to pass the benefit on to the next generation, nothing lost, but something gained by having passed through our hands.

THE NORTHWEST—A STRAGETIC OPPORTUNITY

By Rev. Harry E. Kelsey—Superintendent of Missions of Spokane Presbytery.

WHEN United Presbyterians talk about "the Northwest" they are talking about the Synod of the Columbia.

Columbia Synod covers more square miles than all the synods east of the Mississippi River. Yet these six synods



OUR CHURCHES ON THE PACIFIC COAST.

1. First Tacoma, Wash.
2. Washtucna, Wash. Church and Parsonage
3. Burlington, Wash.
4. Kenton Church, Portland, Oregon.
5. Olympic, Wash., First U. P. Church.

PROPERTY OF THE UNITED PRESBYTERIAN CHURCH. SPIRIT LAKE, IDAHO.
Yakima, Wash.
HOOPER, Washington.
School House where Church Service is held.
WEISER, Idaho.

OUR CHURCHES ON THE PACIFIC COAST

1. Property of the United Presbyterian Church, Spirit Lake, Idaho.
2. Everett Washington primary department.
3. Capitol Hill U. P. Church, Yakima, Wash.
4. Pullman, Wash. Built when Dr. W. E. M. Hays was pastor.
5. Granger, Washington Parsonage, built 1923.
6. Parsonage and Church. Everett, Wash.
7. Hooper, Wash. school house where church service is held.
8. Granger, Wash. church.
9. The Willamette Church. Oregon Presbytery.
10. Weiser, Idaho.

combined have 706 Churches, with 136,-823 members, the immense Synod of the Columbia has only 40 congregations , with but 4304 members.

When the summer conference meets at New Wilmington, or at Monmouth, it is a very easy matter to load the family into the ford and motor over, from any point in the Synod. When the Northwestern conference meets at Albany, Oregon, next month, some of the delegates will drive seven hundred miles.

OUR CHURCHES IN NORTHWEST.

1. Parsonage, Bellingham, Wash. 2. Bellingham, Wash. Church.

Some time I am going to put to use the skill at publicity which the Los Angeles "Times" taught me, and really tell the world what this Northwest country is like. That is all it needs—a good press agent. Everything else is here. Ocean Frontage? Columbia Synod has more ocean frontage than the entire Atlantic shoreline touched by our denomination. Agriculture? There is no finer wheat country in all the world; neither does any other synod exhibit prettier apples nor so many varieties. Lumber? Ask anyone who has toured the Northwest to describe for you the vast evergeen forests. Mines? The mineral resources of Idaho, famous though they are, have scarcely been touched. Water-power? Unlimited—and easily harnessed for electric energy to do a nation's work. Added to this the variety of climate, the glorious outdoor life, the beautiful lakes, the magnificent scenic highways—and you have a vision of that portion of America which will one day be the greatest. At present, it is a

land of opportunity; the very newness of it is a constant challenge; its industries are but now developing; its cities are in the making. When I do write my story—my glowing portrayal of this glorious land—I will tell you the whole truth; and there will be a paragraph devoted to the worry and sweat that must be expended, the disappointments to be borne and the hardships to be endured before the dreams of today can become the realities of tomorrow. It is not a land for cowards and weaklings. Its rewards are reserved for heroes.

I wish the United Presbyterian Church would take a closer look at the Northwest, and develop a keener interest in its strategic opportunity for home mission work. I wish we could have a few good United Presbyterian colonies out here, like those which moved to Kansas and Iowa and Illinois in the late 50's. I wish a few good business men, and tradesmen, and farmers, would write to the S. M's of the various presbyteries, or to Synodical Superintendent M. E. Dunn, and find for themselves good new homes in this new country, where they could help organize new United Presbyterian Churches, or strengthen those Churches which are already organized.

I wish a few livewire preachers, counting the seed-sowing value of work in such a country, would offer themselves for some of the most worthwhile pastorates in the world; not for experimental surveys or pleasure jaunts of two or three years; but for honest-to-goodness

OUR CHURCHES IN NORTHWEST.

1. Olympic Court, U. P. Church, Seattle, Wash. Side of parsonage showing in picture.
2. First Church, Seattle.
3. Third Seattle Church Building.

life-time pastorates. Here is what I mean: It is not quite two years since I came to Spokane; in that time, there have been sixty-five new ministers in the Churches of the city. W. A. Stewart, of the Second United Presbyterian Church, is looked upon as a veritable patriarch among pastors—he has been in Spokane ten years! With such a turn-over of preachers, can we wonder at a few overturned pulpits? All the old hokum of the ages flourishes in such an environment—all the fads and 'isms known to man. But in spite of the changing pastorates and the transcient membership, there is neverless a remnant—God bless their faithful hearts!—who are fighting a victorious battle for the Lord. When I think of some of the men, both laymen and ministers, who have given their lives to the care of the Churches of the Northwest, I am reminded of the Eleventh Chapter of Hebrews. And we need more such men at once, to help these, and to take the places of those who have joined the encompassing cloud of witnesses.

There is a great need throughout the Northwest for closer harmony between the denominations—a systematic survey of fields. In many places there are too many Churches. In other places there is no Church at all. Right here in Spokane, the other day, I counted eight Church buildings clustered in one small residence district; I know of other districts, much larger than that one, where there is no Church at all. Denominational lines are not tight enough any more to justify this state of things; the cities, and even the rural sections, ought to be apportioned by some federation representing all the Protestant Churches.

There is, in many cases, need for more attractive Church buildings if our denomination is to have a real chance in this growing country. This brings to my mind a question to which I have given considerable thought of late; that is should our Northwestern Churches pay so much to the annual Thankoffering, and to the mission budget of the General Council, when so many of our local Churches need new paint, and new carpet, and new Sabbath school rooms? Suppose, for example, that all the money which the Churches of the Northwest have put into the mission offerings and the New World Movement, had been spent for Church work in the Northwest; would we not be much further along in our growth and influence than we are today? So far, I have always answered this question negatively; but I do feel that the whole Church ought to be asked to give the matter consideration. To urge new congregations to carry a large share of missionary work before their own local institutions are well established is like child labor—it stunts the growth and deforms the body.

The most important home mission opportunity before our Church at the present time is in the unique situation at Pullman, Washington. I refer to the work among students there, at Washington State College. Ours is the only Presbyterian Church to look after 2500 students—more than are enrolled in all our United Presbyterian colleges put together. Under the splendid guidance of the pastor, R. W. Graves, the Pullman Church has been studying into the problem this winter, and is soon to ask the denomination to adequately meet the magnificent opportunity which such a student body affords. Meanwhile, with the hearty encouragement of the Board of Home Missions, the Pullman congregation has for some years been making every effort to present religious training

and hospitality to the college young people. That the students themselves have appreciated this interest, is evidenced by the large Sabbath school classes, and by the crowding of the auditorium at the hour of morning worship.

We are facing the future, here on the west coast. We invite the prayers and the financial support of the denomination. We offer to men and women of heroic hearts a magnificent opportunity for life service.

THE BIBLE IN THE PUBLIC SCHOOLS.

WHY JEWS AND CATHOLICS DESERVE CRITICISM.

Criticism of Jews and Catholics is sometimes strenuously objected to, upon the ground that it awakens religious animosities. Our observation is that there is very little, if any, criticism of either Jews or Catholics because of their religion. We have read many articles on the subject and we do not recall ever reading one that showed any ill-feeling or prejudice to either of these classes because of their religious view. We have read arguments intended to show that their views are not in accordance with the writer's ideas of the teaching of the Scripture. So we have read articles by Baptist writers and by Presbyterian writers, each trying to show that views on the subject of baptism were not in accord with the teaching of the Bible, but we have never known any Presbyterian who in any way was prejudiced against a Baptist because they did not agree in their religious beliefs. Protestants do not agree with Roman Catholics on many points in their religious belief, but the Protestant gives the Catholic credit for being sincere in his belief, and few, if any, Protestants ever shun a Catholic because they do not agree.

The criticism of the Catholic church is made when that church turns aside from the teaching of religion to enter the region of politics or other civic matters, and tries to exert its influence upon its members and others, because of and through the religious influence it has over them. When the Roman Church says that the Pope has the right to exercise authority over states and rulers, Protestants have a right to claim that they are going outside of the sphere of religion. When an effort is made by Catholics to keep the Bible out of the public schools, or to introduce into the public school system those who in various ways teach the principles of Catholicism, naturally Protestants resent such efforts and they criticize the Catholics for turning aside to advance matters that have no rightful place with religion.

Rarely, if ever, is there criticism of the Jews because of their religion. Rarely does a Christian, when he is dealing with or thinking about Jews, recall the fact that his ancestors rejected his Messiah and crucified our Saviour. But when it is shown that a certain group of Jews has gained control of the moving picture business of the country, and that for the sake of financial gain, they are making an effort to destroy the Christian Sabbath, and are seriously injuring the morals of vast multitudes of people, and especially of the young, they are worthy of criticism for these acts. In this they are not criticized because of their religion. Those who pursue such a course do not show that they have any religion.

Those who criticize Protestant Christians for criticizing Roman Catholics or Jews would do well, before they criticize, to find out whether it is the religion of these people that is being criticized, or whether it is their course which is outside of, or contrary to, their own religion. Were the Jews and Roman Catholics to practice the religion which they profess, and in social and business relations to be governed by those principles, there would be very little criticism of them. *From Presbyterian of the South.*

FOREIGN CORRESPONDENCE.

SUDAN

Mrs. D. S. Oyler, Editor.
American Mission, Doleib Hill, Malakal, Sudan.

RE-UNITED.

On December 7th, 1924, Mr. Guthrie was called to his eternal home, and little did we think at the time that just seventy-two days later Mrs. Guthrie would join him.

To those of us who were here at the time of Mr. Guthrie's death, it was an inspiration to see the brave way in which Mrs. Guthrie met her sorrow. Stricken with grief as she was, she tried to speak words of comfort and hope to the Shulla friends, who came to offer their assistance, and they marveled at the fact that she did not mourn as they do.

On January 25th, the day that Dorothy, the oldest child was nine years old, Mrs. Guthrie gave birth to a little daughter, whose name is Mary Catherine, and on February 17th, the mother was called to join her husband in the presence of the Father.

Anna Mary Barackman came to the Sudan in 1909, and for three years she labored in the Girls' Boarding School in Khartoum North. On October 22, 1912, in the chapel of the school, she was married to Cuthbert Burrell Guthrie, and for twelve years they worked together here at Doleib Hill. Their love for each other, for their children, and for their friends, was beautiful to see. As neighbors they could not be excelled. Both were quiet, and unassuming, and only those who worked with them could fully appreciate their value.

We with the loved ones at home, are stricken with grief the depth of which can not be expressed, but we praise God for the many happy memories we have, and for the fact that even though absent in the body, their influence will be felt for many years to come here in the Sudan.

Dorothy Barackman, Franklin Dixon, David Burrell, and little Mary Catherine, are now on their way to the homeland, and we commend them to the prayers of the church at home. Just now, while the sad death of their parents is still fresh in the minds of the church people at home they will be remembered often, but the days will come when people will forget about them to a certain extent. These little ones do not realize now what is means to be orphans but there will be many lonely days in the future when they will long for a father's and mother's care, no matter how comfortable and how pleasant their surroundings may be. May the Lord be very merciful in providing a home for them, and in guiding their lives as only the Heavenly Father can do.

MRS D. S. OYLER.

ANNA BARACKMAN GUTHRIE MEMORIAL SERVICE

A Memorial service, somewhat unique because of the ones whose memory it was intended to honor, was held in the North Shenango United Presbyterian Church, on Sabbath, April the 19th.

Anna Mary Barackman had been reared in this congregation. In this Church, when a young girl, she made profession of her faith in her Lord and Savior Jesus Christ and came into its membership under the Pastorate of Dr. W. R. Wilson. Her membership was in this Church until her death in far off Sudan. From here she went to Westminister College, from which she was graduated in the year 1908. While a student at College, and in a meeting conducted by J. Campbell White, Anna Barackman arose and said: "I am willing to say that I am ready to go anywhere that the Lord sends me." A year later she had volunteered and was sent to the Foreign field. She went and was later married to Rev. C. B. Guthrie, a fellow-Missionary. As noted in The Women's Missionary Magazine in the March number Mr. Guthrie died on December the 7th; and Mrs. Guthrie's death followed on February the 17th. Surviving her, here in the North Shenago Church, are her aged mother, a brother and many other relatives and a host of friends. A great congregation of these assembled in the North Shenango church, as above stated. A

large chorus choir, under the direction of Mr. Alexander Collins, with Mrs. C. G. Wagner organist, rendered appropriate selections. Mr. Collins, Senior Elder, and for many years Clerk of the Session, read the record of Anna Barackman's admission into Church membership and paid high tribute to her loyalty to her Saviour and voiced the sympathy of all for the sorrowing mother and friends.

Letters paying tribute to the fine mind, the devout soul, the willing spirit of the girl, and the whole-hearted consecration of the woman were read from Dr. Ella J. Collins, the girl's Sabbath school teacher; Dr. W. R. Wilson, the girl's pastor; Dr. R. G. Ferguson, the young woman's teacher in College; Mrs. H. C. Campbell, the young Missionary's Sponsor, and Raymond L. Edie, writing for Dr. W. B. Anderson, of the Foreign Board. The service was conducted by Dr. J. W. Harsha, whose message based on the four words:—Heb. 11:4,—"Being dead yet speaketh," brought four words from the crowned one to the congregation:

A word of praise and Thanksgiving and Homage to her Lord and Saviour.

A word of Appreciation and kindly remembrance for the North Shenango Church.

A word of Love, Comfort and Cheer for her precious mother.

A word of Call and Claim and Challenge to the young women and the young men of the congregation.

Earnest prayers were offered for 'His sustaining Grace' for all the sorrowing hearts, and for 'His watchful care' for the four little fatherless and motherless children.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

NEW THINGS IN EGYPT.

How I wish you might have accompanied us this past week to the home of two of our older Moslem girls, where quite a company of teachers and pupils were invited for tea. You would have thoroughly enjoyed meeting these girls in their own home. They and their mother, as well as their older sister who is a former P. M. I. graduate, would have given you a most hearty welcome. As Eastern hospitality cannot be surpassed you would have been shown the utmost courtesy and been made to feel very much at home.

This was not our first visit and so we knew the pleasure which awaited us. From the moment we entered the door until we left it much later in the evening, we were royally entertained.

After the first half hour had been spent socially, the doors of the dining room were thrown open and we were ushered out to a table literally loaded down with the most delicious little sandwiches, cakes and French pastry. Had it been your first experience of this kind, I fear you would have opened your eyes wide in astonishment. As one fairly stood spellbound, her attention was naturally attracted to the centerpiece which was the crowning glory of the table.

This beautiful piece of handiwork which was made entirely of candy, was a basket two feet and a half in height, filled with the most gorgeous flowers and fruits. The calla lilies with their yellow pistils, the roses, as well as the cherries and strawberries looked so real that one could scarcely believe that they were candy.

This wonderful centerpiece had been made in a shop near the girls' home. The elder daughter who was especially proud of it, told us that she goes nearly every day to this shop which is owned by a friend of her father. Here she is learning to make these rare delicacies of which we are so fond.

As she talked eagerly of her new endeavor, we could not but say within ourselves; "This is indeed a new day for Egyptian women." The fact that a girl, and above all a Moslem girl from a high class family should be granted the freedom of daily going to and from any place aside from the home of a relative, proclaims it a new day. Even the fact that she has a desire to cast aside the customs of ages and step out to do those

things which other women have not done, proclaims it a new day.

Even before this daughter graduated from P. M. I., she had a desire to further her education in Cairo College after which she hoped to study to become a doctor. How we rejoice with her that she is not content to "sit" at home as so many.

As we returned to the drawing room we had another surprise greater than the first—one which perhaps challenged our faith even more and gave us even greater joy. There had been games, pass the dollar, musical pillow and others in which we had joined heartily. Finally it was suggested that some of the girls play the piano.

There was not the hesitancy which I have frequently observed under similar circumstances. The majority of the girls present were able to step to the piano and play in a manner which reflected credit upon themselves as well as upon their teachers and the school which they represented. We were indeed proud of them and of the spirit in which they responded.

And then what happened? The girl at the piano began to play a favorite school tune and all joined in the singing. These girls enjoy singing fully as much as do young people at home. Many of their favorite songs are your favorites too. They are very fond of the Psalms and it was not long before we were singing one after another of the Psalms which the girls sing in their daily chapel exercises. What a coincidence it seemed that we should be singing these Psalms in a Moslem home and that the daughters of that home should unite with us.

There are times when we are made to realize that our faith has been weak indeed, and we pray that it may be increased—that it may be even as a grain of mustard seed. We know that God's power is unlimited and that He is able to do far more than we can even ask or think.

We do indeed rejoice that the daughters in this home are being granted more privileges and freedom than are so many of their sisters about them. But, oh how we long for them to have greater freedom which comes through a knowledge of Jesus Christ our Lord.

Visiting in the homes is not merely a personal pleasure. It is a privilege which we welcome for in this way we come in contact with the mothers of our girls as well as becoming acquainted with the girls themselves. Will you not pray that we in our contact with them, in the school and in the home may uphold Jesus Christ, and that those who know Him not, may soon come to know Him whom to know aright is life eternal.

ALTA G. FRENCH

The following letter and article written by Dr. Howard Buchanan will be of special interest just now when our love and sympathy are going out to him in his recent heavy affliction. The article was written for the Egypt Special of 1924 but came too late for publication in that number. The reader will note that the letter and article were written on Dr. Buchanan's way to the Sudan; where, in the discharge of his duty he contracted the disease that cost him his eye.

—Editor.

ON BOARD STEAMBOAT FATEH, EN-ROUTE FROM KHARTOUM TO NASSER, SOUTHERN SUDAN.

Sept. 17th, 1924

Miss Minnehaha Finney,
American Mission,
Tanta, Egypt.

My Dear Miss Finney:—

I certainly owe you an apology for not having sent you a copy of the article which I promised you earlier. I intended making a copy of it when back in Assiut before starting for the Sudan, but that proved to be rather a hectic sort of a week with some operating, a few calls, and examinations, besides a lot of packing, and trying to show mother and sister Lulu around a little. I trust that this reaches you all right, and that it will be something that you can use for the Women's Missionary magazine.

When you send the article in to the magazine please remember me especially to Mrs. George Moore. She is an especial friend of ours. For four years father and mother lived in Xenia, and

Mrs. Moore has always been a very great friend. If I can give you or her any more articles that will be of use at any time I will be glad to do so, tho I am not much of a writer, and am afraid that someone else could tell the stories I wish I might be able to tell much better than can I. One certainly sees enough on a trip like this to the Sudan to fill a copy of the Magazine.

Mrs. Buchanan, Helen Louise, and Rachel have kept remarkably well so far on the journey .We had a fairly good trip to Khartoum, and there we had a very nice visit with Dr. and Mrs. J. Kelly Giffen. Now we have been on the Nile river boats above Khartoum just a week. We hope to get to Doleib Hill within the next twenty-four hours.

Sincerely,

HOWARD BUCHANAN

MA-HABIB.

By Dr. Howard Buchanan

Most children are named when they are born, or else shortly afterward, or as in certain cases I know of, even before they have seen the light of day. Two of the dearest little girls I ever knew were so named,—that is they were provisionally named Jack Marmaduke for several weeks, yes even several months, before they came to make their parents happy. Of course in the cases of these two little girls their names were quickly changed when their astonished parents found out that mistakenly the wrong kind of name had been chosen. But to get back to my story. We have a baby here at the Mission Hospital that was born without a name, and he has never been given a name at all. The little maids and the nurses who take care of him began calling him Habib which is Arabic for "Beloved," but I know that can hardly be right, so I have called him Ma-Habib, which as near as I can tell from my knowledge of Arabic Grammar must mean "Not Beloved."

It happened this way. The mother was a Mohammedan woman. In fact she was a widow. Then through some temptation she fell from the standards which her religion demands of its women, and she became the expectant mother of Ma-Habib. The father was known only to the mother. We never saw him, and we never heard his name, and neither will Ma-Habib ever know his parentage. It seems to be true in our own beloved America as well as here in a Mission Land that men set up a double moral standard. One way, which is all wrong, they say is all right for themselves, and the other way which is all right, they say is all right only for women. But let us drop the father—we have no words that are fit to print that would just quite express what we think of him, even though we might wish to say more. The mother came to the Mission Hospital, not to seek medical aid, for women of her class would come to a hospital only as a last resort from the standpoint of the care she needed, but she came to hide her shame.

The mother of Ma-Habib never smiled as long as she was in the hospital. Her face was as non-commital as that of the Sphinx. Her eyes had something of the appearance of those of a hunted and distressed animal. Ma-Habib was a pretty little fellow and if it hadn't been for the accident of his birth, or rather the accident of his improper parentage, I am sure his mother would not only have smiled, but she would have laughed aloud for joy. She would certainly have called his name Habib, or perhaps in honor of the prophet, Mohammed, for was not he a man-child, and is there any thing in all this world than an Egyptian woman more desires than a man-child? But Ma-Habib's mother was never happy while she was here with us. She had come out of shame and fear; for had Ma-Habib been born in her own village where her people lived the shame would have been unbearable. The woman's family, out of self respect, would have had to make an out-cast of Ma-Habib's mother as well as the young man himself. Or even worse—it would not have been a surprise if the mother had been given something to drink in her coffee to make her terribly ill, and if the desired result were obtained a death-certificate might then be made

out in the name of some disease which had never actually existed. In such a case who would take the trouble to investigate?

When she had grown quite strong and well again the mother of Ma-Habib left her darling baby boy, and I know that she must have loved him, although his coming had been the cause of all her troubles. The mother went back to her village. Her neighbors may never know the cause of her visit to the big Mission Hospital in the distant city, and she will go on living the life of a widow —let us hope a little more strictly than she did before. Ma-Habib is still here. As I write he lies down stairs in a clean little bed, as well fed as a baby can be on artificial food, bathed and nicely dressed as ever a baby needs to be. He is just about a month old, and every time the doctor who brought him into the world goes into the ward he finds himself unable to leave the room without first going over to see how his little charge Ma-Habib is faring.

With the summer temperature playing between a hundred and a hundred and ten degrees every day babies have a hard time in Egypt. Especially in the stifling mud-huts of the villages one wonders how the little children live. Many die it is true, but then many also live; for the streets of all Egyptian villages and towns are over-run with children. The bigger children carry the smaller ones, and the mothers often have more than one clinging to their skirts, while the youngest is always in her arms, on her shoulder, on her hip, or at her breast. For the summer months Ma-Habib will likely be kept here at the hospital. Kind English nurses and faithful Egyptian maids will care for his material wants. But a time must come when the hospital can no longer care for him. Just now to turn him out would mean certain death, but in a few months or a year he may be able to go to the orphanage. Ma-Habib has a fighting chance to grow to manhood, and barely a possible chance to get some education—if those who are not responsible for him are exceedingly kind to him.

Ma-Habib is not desirable for adoption. One of the servants here at the hospital would be only too glad to adopt a fine baby boy for he has no children of his own, but he doesn't want to take Ma-Habib. When he is old enough and strong enough to live without special care, the orphanage, run by a kind Christian lady from America, may take him; there he would not be an isolated case. But the orphanage will not be a home. Ma-Habib is truly a more fitting name than of Habib. Ma-Habib, Un-Beloved, undesired, unwanted. The minarets of fifteen or twenty mosques rise up in the city at my back, but Mohammedanism with all its mosques, all its men learned in the lore of the Koran, with its great branch of the Azhar here within a stone's throw—all this has nothing to offer in solving the problems of Ma-Habib. If Ma-Habib lives and grows into a useful man as he and every other boy who is brought into the world should have the right to do, much will depend on the Christian agencies which are struggling here against such odds in this Egyptian city. The Mission Hospital, an independent orphanage run by a foreign Christian woman, possibly in time to become a home made possible by some one who has more than his or her share of the Grace of God in his heart; these are the possibilities for Ma-Habib.

Yes it is true that poor unfortunates like Ma-Habib have a hard time in any country, even in Christian lands, but there are so many more agencies to help, so many more hearts open to receive, so many more opportunities open to those who are not responsible for their own misfortunes. Here the Government Hospital would not have kept Ma-Habib after his mother was ready to go home. Here there are no homes for her unfortunate class. Here death would have been the punishment awaiting the mother had her secret been made known. Here in the Mission Hospital, and the Orphanage are the only agencies that in any sense at all stand

for Ma-Habib rather than against him. You at home who live amidst such blessings, blessings that the Spirit of Christ is resposible for, and yet which you are all so slow to recognize, remember that your prayers, and your gifts, and your work here in Egypt are standing in the breach for the unfortunate, the unloved, and those whom Christ came to save, but for whom the world cares so little.

INDIA

Miss Jean Morrison, Abbottabad, India, Editor

GUJRANWALA PRESBYTERIAL

The meetings were held in Khangah Dogran. Miss Cowden gave the Bible readings on "The Cross of Christ." All heard the call to take up the Cross and follow him.

Eleven societies reported, one from the Home Mission field, four from villages. There are 235 members in these eleven societies, their dues amounted to Rs.100, the Thank-offering to Rs. 700 and 45 have subscribed to our Indian Women's Magazine, the Bashir ul Niswan.

About one hundred visitors came from villages where there are no organized societies. Miss Mookerjea conducted a special meeting daily for these. The Girls of the Sangla Hill School presented a drama the object of which was to bring the New World Movement objectives before the women. The five year program has not been accomplished, this drama helped the women to realize what it meant and encouraged them to get behind and push. The story is this—A minister employed by the Mission went home to the Synod and told his wife of the plea made there for self support pastors, he urged that they should offer themselves for this difficult work, after discussion and prayer they decided to do so. He is called to a village congregation, the salary is much less than he formerly received, the church is very backward, still follows the old marriage customs, holds heathen feasts, wears charms to keep away disease etc., none of their girls are being educated. He and his family have just settled in when the eldest daughter comes home from boarding school for the long vacation. The Miss Sahiba in the school had asked the older girls to start Junior Societies in their villages; so this girl organized a Society and taught them Psalms and Bible stories, she told them about her school life and showed them the sewing she had done. The girls all became eager to attend her wonderful school, when she returned some of them were allowed to go with her, but one whom was very eager to go is kept back to be married and the contrast between the Psalms and Bible stories is shown in the stories told and the songs sung at this wedding. Another scene shows the wedding of the pastor's daughter which is all that a simple, Christian wedding should be. Then the two homes are shown, that of the educated girl so superior to that of the uneducated one, the girl from the boarding school is a blessing to the whole village and the mothers all unite in saying that their girls shall be educated.

The N. W. M. in India seeks to develop the church in organization, Bible truth, prayer and Christian practice. A church filled with the Spirit and with zeal for holiness and the extension of Christ's kingdom. That the points in the drama were appreciated by the women, education, organization, prayer service etc., was evidenced by the remarks overheard—"I never before thought that we were dishonoring Christ when we wore charms." "I am going to send all my children to school." "I wish we had a preacher who would teach us Psalms to sing at our weddings." The hope is that these truths will be propagated in the villages from which the women came.

MARGARET FEHLMAN

DANIEL'S WEDDING PROPOSAL.

Written to Rev. E. L. Porter, D. D.

"Dear Sir:—

Most respectfully I bring to your kind notice the following few lines and request you to kindly consider over them.

I have been brought up by you from

my childhood. During this time you have showered kindnesses on me for which I am heartily thankful to you. My previous marriage was also arranged through Missionaries, but unfortunately my wife died. I had no idea of re-marrying, but these days I am put to a great trouble for my meals, which I have to prepare myself. Sometimes when I am tired I don't prepare any meals, and thus pass the night without them.

You are in place of my parents and it is my duty to bring before you every trouble that I meet with in my life. I therefore request you to kindly help me in my marriage arrangements somewhere. I propose Miss , teacher in a girls' school, if she is asked through you she will fell it necessary to consent to it. This will be suitable for us both as she is not too young and I am a widower. I trust you can do this arrangement for want of which I will have to confront many difficulties. I don't think there is any helper in this world for me except God and you, and I can be taken out of this difficulty through you.

Hoping to meet a favorable reply, I beg to remain—Sir—

Your most obedient servant,
Carpenter Daniel."

Official telephones are now quite in vogue in India, the long distance transmissions are still a mystery to the ordinary Indian. We have difficulty in keeping the line in order between Abbottabad and Peshawar because of the predatory habits of irresponsible tribesmen and their *penchant* for removing copper wire, indeed it has been necessary to use iron wire but this is not so satisfactory and they are now putting in an arrangement of steel and copper in such a manner that it will resist the acquisitive tendencies of tribesmen. India has far to go before she can be compared to America, perhaps such an intensive system is not necessary out here, but the linking up of her important centers represents a great step forward, upon the completion of which Government and the officials directly concerned will deserve every congratulation and approbation.

Rawalpindi Presbyterial met in Campbellpur this year, the attendance was not large but a good program was carried out and the Thank-offering amounted to Rs. 800. The Women's Synodical is now in session in Sargodha. This answers to the Women's General Missionary Society at home. The Bible Women's Training School is also being held in Sargodha.

Abbottabad has secured a large stone building in a suitable location for a church; the price of this building and a small garden is Rs. 6000—the Synod of the Panjab generously gave us Rs. 3000 to make the first payment from their N. W. M. fund; we have six months in which to collect the next payment. Another Rs. 3000 will be required to furnish and equip this building as a church. The building furnishes a parsonage as well as a church. We are full of praise and thanksgiving to God for his provision of our needs.

On March 8th, 1925 a congregation was organized in Abbottabad by a Committee appointed by the Rawalpindi Presbytery. Forty persons came into full membership and subscriptions were taken to cover the salary of an Indian pastor. Besides this they pay thirty-five dollars a year to Home Missions, their share of the Indian Professor's salary in the Seminary and the running expenses of the congregation. The salaries of these people, except two or three in government service, average five to seven dollars per month for the family. This is our first Church in the North-west Frontier Province; beyond this frontier border on the east are Kashmir and Poonch native states ruled by Rajas; on the west are Kohistan and the Black mountains. Closed lands lie beyond but there is nothing to hinder the people of those lands from coming to us and often the printed word is sent in one way and another. In four village centers we have Mohammedan converts.

The work is most hopeful in this territory. We have no Church building in Abbottabad, we worship in a little rented room in the bazaar, a simple building is our greatest need. Pray that these people may absolutely and unreservedly let God have His way, that they may never come to depend on the missionary or the mission but that they may depend on God and go forward as He leads.

A STUDY IN CONTRAST
(Continued from May)

During that night's strange scenes so full of the material, so lacking in the spiritual, my mind went back to the wedding of another Indian, this time a young Christian Doctor, house surgeon in the mission hospital, whose marriage was taking place with one, herself a trained nurse, whom he had loved and won. Both worked in different mission stations for some years; now together they meant to devote their lives to service for their Master. Together they knelt before the holy table in the Indian Church at Peshawar, famous for its Oriental beauty, while softly the words and the prayer were sung.

> That theirs may be the love that knows no ending,
> Whom Thou for ever more dost join in one,

and they plighted their troth in the words of the Hindustani marriage service.

If "religion marks most the crises in a man's life," the contrast is in nothing more striking than in that last great crisis which we call death. It was a summer night, and the moon was shining one the swift, silent waters of the Jhelum as I drove down through the streets of Srinagar city (Kashmir) two hours after midnight.

A young high caste Hindu wife, who had been a patient in the hospital there, had been taken back to her home, since there was no chance of her recovery. But her friends had come to ask if I could go back with them to do any little thing there might be to ease her before she died. As we turned a corner and drew near the house, a sudden burst of sound, the unmistakable wailing for the dead, told its tale.

We entered the house, up the dark staircase into the room, and the scene haunts me still. The dead girl lay on the floor, surrounded by women relatives and by other mourners, whose wailing, some very real, and some (perhaps hired) for effect, was so loud that speaking was impossible, and I withdrew to the door and waited. The husband, who had come to fetch me, threw himself on the floor by his wife, with his turban at the feet of her mother, grieving that he was not in the room at the moment of death to put rice, grains and water in her mouth. This was a real calamity, and the hoplessness of the mourning was inexpressibly sad.

I see in thought, a little cemetery in a garden surrounded by orchards of pomegranate and pear, and beyond the open country stretching to the hills that close in the Peshawar plain. The golden evening brightens in the West, and the frontier hills stand out dark and distinct against the sunset glow. A faithful servant of the Master is being laid to rest, a simple, quite ordinary man, who had worked for years quietly and steadily in the mission hospital, and now a short sharp "go" of pneumonia had taken him from his service here into the presence of the King.

Did those Moslem passers-by, who stopped, curious to watch the Christians' "burial ways", wonder why it was that we sang a hymn, sung of recent years at every Indian Christian funeral in this place—

> The strife is o'er, the battle done,
> The victory of life is won;
> The song of triumph has begun—
> Alleluia!

—not knowing that "we sorrow not as those that have no hope".

From the Church Missionary Outlook

ABYSSINIA

Mrs. T. A. Lambie, Editor, Addis Ababa.

"AS IT HAPPENED.

A Real Play in Three Acts.

SETTING—A Tropical Forest in Abyssinia. Center taken by a blazing campfire around which are circled the—

CHARACTERS:—Twenty natives and three missionaries. These natives are young men who are taking a trip with the missionaries in capacity of carriers, mule boys, servants caravan leader etc.

TIME:—Evening on a Friday. Supper over, mules fed and tied. Darkness over all save the bright circle of light thrown by the campfire.

ACT I

(All conversation in Galla language).

Missionary Man: "Boys, shall we have games tonight as we do in Sayo on Friday evenings.

Native chorus: "Yes, yes, Master."

So the first evening begins. Shouts of merriment fill the woods and everyone enters at once into the spirit of play. As the Missionary tells how to play a new game everyone from the head of the caravan to his two slaves listen and explain to each other most volubly.

First is "spin the platter." How well—as they spring from their squatting position about the circle and deftly catch the spinning pie-tin or awkwardly fumble it—do we see in these boys who have been at the Mission at Sayo for a year or so the exact counterpart of the boys we knew in the U. S. A.

Kormi is a clown, witty and full of tricks, always the center of a group.

Mulleta, quiet but clever, quick in games and never caught napping.

Bushra is "the goat." He begins to understand how to play the game by the time we are ready to change to something else. The butt of all jokes and quite unconscious that he isn't quite "all there."

Aga is the "smarty," always in the limelight, noisy and a bit of a bully as well as a brag.

So we could place all of them. Not one but just as real a personality and character as the boys in America and just as loveable as any one could ask to find.

Now we play "The Prince of Paris has lost his hat" changing it to "The Dejazmatch has lost his hat. Who stole it?

"Number five stole it."

"Not I, number fourteen"

"Fourteen to the foot!"

Quick and clever is the repartee and the words ring with laughter as the Missionary lady has to take a place at the foot. Then down to the foot goes the head of the caravan—below his slave. A great commoner is play. From one game to another the fun goes on. Everyone present an eager participant showing good spirit when made the butt of a joke. So for two hours wholesome fun has full swing, color, race, position all forgotten.

Now the missionary calls for quiet, a chapter from the Bible is read in the native language, a word of prayer and "Our Father" and a chorus of "Good night." Then the fire dies down and soon all is still save the noises of the forest.

ACT II

SETTING:—Same as before except that the tents are in center of scene. Fire is but a bed of coals and many still forms lie sleeping about.

CHARACTERS:—Three missionaries, two white children and a few natives.

TIME:—Midnight of a Saturday.

The scene opens by a shadow pantomine seen thru a tent of a man going thru the most violent gymnastics. Brushing at his hair, grabbing at his ankles, vainly trying to rub a place between his shoulders and all the time hopping like a victim of St. Vitus in accelerated motion.

Gentle voice: "What is the matter. I didn't hear the baby cry. Why are you tearing around so?

Gruff voice: "Just look at my bed and —Oh, the rascals! I wonder if there is any in Carolyn's hammock?"

The pillow is covered with large black

army ants as is also the bottom of Carolyn's hammock, swung from the ridge pole. Just then the baby gives a squeal of pain and is at once rescued and a devouring ant brushed off his ear and another off his hand. Owner of the gentle voice holds the baby and as the man tries to get on his shoes makes personal and witty remarks about the acrobatic possibilities that lay hidden in the family. Shoes and ground are covered with ants—can't stand up; bed is covered—can't sit down. Soon the invaders have found the bed where the woman and baby are.

Gentle voice: (Mirth all departed) Well, where are my shoes? I can't hold this baby and fight off ants all night.
Gruff voice: (Owner still clutching at various parts of his anatomy and with painful grimaces) I'll have the ants off of them in a second. Here:

Still brushing at the persistent clingers-on both babies are carried to the winds of the night and to a clean bare spot of ground.

On investigation it is discovered that there is still five hours until daylight, that there is no oil in the lantern, that the wood was all used to make supper, that a candle won't burn in the wind.

Enter three natives. "The ants can't come this far tonight, bring your beds out here."

Bravely the owner of the gruff voice and the barfooted natives make their way back to the tent. Mid exclamations of several languages and some of no particular language first the beds are dragged out, then the baby crib, the bedding beaten, relaid on the camp-cots, pans of water put under the legs of the cots as far as the pans will go and the warmth of the beds gratefully received by the shivering man and woman.

Warmth there is in plenty for some ants have still clung. Finally they are all murdered and gradually the turning and exclaiming cease and all is quiet. Sleep comes and holds forth until dawn when the tropical sun drives the millions of ants now very near the cots back into the earth.

(An Encyclopedia telling of the habits of army ants is very interesting reading but if one really wishes to understand the subject in an intimate way one should spend a night in their company.)

ACT III

SETTING:—Same as on previous occasion. Bright fire all seated around it.

CHARACTERS:—Missionaries and same natives as before.

TIME:—Sabbath Evening.

Missionary and several native boys have Testaments in the Galla language and together they read and discuss the story of the "Rich Young Ruler."
Missionary: It is still early. Let you each think of the way to tell us about a Bible character without telling his name so that we can guess who it is.

Silence for a bit then comes the story of the man who was thrown into the den of lions.

Several voices in unison: That was Daniel.

Then the story of the shepherd boy who slew the giant, now the man who disobeyed God and was swallowed by a great fish, now of the man who was sold by his brothers and later befriended them. Readily come the answers, "David," "Jonah," "Joseph."

Now there follows story after story that has been taught in Sabbath School, in Sabbath afternoon meetings for the young men, in family prayers with the servants, and more which those who can read have learned for themselves.

Missionary: Who knows a verse of scripture?

At once a workman rises and gives all of the Ten Commandments. He learned them over a year ago in the daily meeting for the laborers and as far is is known has had no review.

After a few more verses and prayer the Missionaries go to their rest and soon the natives lie down for the night. The same God watching over all these in the forest of Abyssinia that is watching over the crowded cities of America.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

WILHELMINA JONGEWAARD, M. D.

The cablegram "Dr. Jongewaard has died from cholera" carried more than an ordinary message of sorrow and loss both to the church and to the home circle of friends in America.

The Women's Board of our church have suffered a loss not often experienced by them.

There has been such an avalanche of sadness in the mission fields the past few months that it seems there is a tragedy occuring; and we are dumb in silence in these experiences,—the recent loss to the Sudan Mission in the double bereavement of Christian workers—the death of Mr. and Mrs. Guthrie;—the sudden and terrible affliction experienced by Dr. Howard Buchanan, of Egypt, in the loss of his eye in the midst of the needy work in the Sudan; and now just as her second term of mission service as a physican begin, Dr. Wilhelmina Jongewaard is stricken by death.

The sudden ending of such a promising life, a life of more than ordinary devotion to her profession; a life with so much of nature's best gifts to augument her skill as a physician; a life full of joy and enthusiasm; a life devoted to the highest duty and ready for any emergency; a life gifted for making friends all along the way for Christian Missions, brings to the world an unspeakable loss. So it seems to us as our hearts are deep in grief with this sudden ending of a life's service.

We sorrow for the stricken Mission in India in the death of Dr. Jongewaard. We met her last summer at the New Wilmington Conference. She gave promise in apperance of many years of service in her chosen profession. Joyous and happy in her fellowship, she must have been a great fellow laborer in the Mission.

We wonder what this loss will mean to the young women of the church. Are there many mothers preparing their children for foreign mission service as the mother of Dr. Jongewaard has done? This mother gave two daughters at one time to the work of Christian missions in India under the care of our Womens Board. These daughters received their appointment together in 1915. Later a son, Dr. A. J. Jongewaard received appointment to India by the Foreign Board; and thus, the most unusual experience in a family was the enlistment of three children for foreign mission work.

How much thankfulness and pride must mingle with the sorrow of this family! A great void has been left in the work. What parents will dedicate their children, what children will enlist to fill up the broken ranks?

Too often the son or daughter has not heard the call to enlist in the foreign field, because the mother has not begun early in life to train her child to listen for such a call.

What will the church do to impress upon the young people as they leave the church schools their privilege and duty? There is a strange Providence in this affliction of so many faithful being taken. The vacancies are there, the need for more laborers to occupy the widening territory in our Mission is very urgent. Will the church heed the demand?

We wish we could tell the brother and sister in India as well as the bereaved loved ones at home how deeply we feel the loss of this valuable life. The Mission in India the church at Home, send love to the family.

As Dr. Jongewaard labored for the Kingdom of Jesus Christ, so we rejoice in the assurance that Jesus Christ has received her with an abundant entrance into the Kingdom Eternal.

HOME MISSIONS.

What is the task of America? The task of America is that she herself become thoroughly and truly Christian! This mighty America can command the conversion of the world on one condition only, and that is that she be Christian through and through, and that is the pre-eminent call of the hour. In this issue of the Women's Missionary Magazine the problems of Home missions are vividly presented. Problems that will not solve themselves. If America is to be Christian in her commerce in her politics, in her art, in her literature, in every phase and fibre of her social order, then it must come to pass that the church which is the only organization for the dissemination of the word of God shall be Christian through and through.

We are confronting problems all the time. Especially in the cities are there manifold perils. As goes the cities so shall go the states and the nation, and if the churches are instrumentally to save America they are confronting the task of saving the cities.

Great tasks create and challange a great people, and the task that is before the American people today is a task to call out the noblest activity, and in doing it to build the loftiest possible character.

* * * * *

PICTORIAL DEMONSTRATION OF THE PRESENT CONDITIONS IN THE PACIFIC NORTHWEST.

By Miss Lillian Robertson, 5 W. 65th St., New York City.

After all, pictures do not tell the whole story. They help wonderfully, and no one can read the story of beginnings as Dr. Spaulding tells it in this Magazine, without feeling a thrill of gratitude as he looks at these pictures. What a change from the little "Church in the Wildwood," to this array of churches and people! What growth has been vouchsafed the United Presbyterian Church in this far-away section!

The church naturally followed the course of the beautiful Willamette river to Portland, the "Rose City." Here our churches are wrestling with lack of space and inadequate equipment. Kenton has 350 in its Sabbath School; Multnomah is overflowing; the Church of the Strangers begs for room; it is this congregation that has the successful deaf-mute class. Those who attended the Convention at Los Angeles will not soon forget the reading of one of the devotional hour lessons by the teacher of this class, Mrs. Metcalf. The First Church in Portland was long ago handicapped in its efforts to do community work in its crowded quarters.

Portland is a great city for conventions and tourists. With the inception of the annual Rose Fair and the completion of the Columbia Highway, many thousands visit Portland every year. We need better churches, bigger churches and better equipment if we keep pace with our opportunities here.

Continuing Northward, Puget Sound, set in a border of evergeen forests and snow-capped mountains, has a goodly number of churches. Tacoma, Seattle, Burlington, Everett, Bellingham, Olympia —all are striving to fulfill their destiny where the East and West meet. Great vessels come and go; incomparable opportunities for influencing the Orient are here. The University with its thousands of students, commercial relationships, cosmopolitan population—all

offer a field for the preaching of the Gospel. There is scarcely a limit to the evangelistic possibilities. But the outreach, too is limitless. Here, again the operations of the church are checked by the lack of men and equipment.

Just over the Cascade mountains is Yakima—a literal fulfillment of Isaiah's prophecy; "The desert shall blossom as the rose." Had Isaiah lived in this day he might have added fruits, melons, peanuts, vegetables and all varieties of flowers to the fertile desert. Prosser, also amid stretches of sand and sage-brush, is helping to hold the fort while immense irrigation projects forecast a population that exceeds count.

Farther inland, in a gorge cut out of solid rock by ages of icefields and evolutionary disturbances, Spokane rests securely. The center of the Inland Empire, she is the distributing point to mine and lumber camp, vast wheat sections, and thousands of acres of fruit orchards. Four busy churches are hailed as the best givers per capita in this city of more than 110,000.

In Pullman, but a few hours from Spokane, the Church on the Triangle is trying to guard the student life of the State College. It is worth while. These students go out from courses in technical subjects to bless the country with physical development. How important that they shall be ready to carry with them the greater blessings that the Church has to offer them!

Near the border line in Idaho, is Lake Tesemini; this is an Indian name meaning Spirit Lake. A comfortable church and parsonage here minister to a big sawmill and has the rare opportunity of caring for tributary lumber camps.

What shall be said of the little Idaho Presbytery? Every one of our five churches is an outpost, holding out courageously against the evils of a newly settled country, fighting the Mormon menace, praying for more churches and more men to strengthen the walls of Zion.

Like one of old, time fails us to tell of all the worthy congregations in the Synod of the Columbia. Granger, Washtucna, Hooper (now meeting in a high school) Shedd, Albany, with its wealth of earnest Bible students, two Italian missions, one at Portland, and the other at Tacoma,—all these represent needs and opportunities.

Nor must our Indians be overlooked. You will see the girls on their ponies among these pictures. They belong to our Simnasho mission in Oregon. The pretty white steeple is calling the Indians from the tepee to altar in our Warm Springs mission.

Few Synods contain such a diversity of missionary opportunity as this one. Covering three states it embraces more than the ordinary pastorates do.

If the achievement of the past supplies encouragement for the future, *under God, we shall do valiantly.*

* * * * *

ATTENTION!!—DELEGATE!!!

An opportunity will be given at the Boston Convention to receive NEW subscriptions to the Womens Missionary Magazine.

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Read the fourth page of the cover of this Magazine.

Read every word in this Home Mission Number.

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Read every word in this Home Mission Number.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

THANK-OFFERING GEMS.

"We lose what God has given, the prize for which our feeble faith has striven because we thank Him not."

"There is a magic power that transforms the prayer of thanks into coins, the coins into spiritual power, the spiritual power into redeemed souls."

"In all things give thanks; for sickness as well as health, for the dark places as for the sunshine."

"Not what we give, but what we share;
For the gift, without the giver is bare.
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and Me."

"Thanksgiving is a self rewarding virtue, receiving in itself a deep joy, that overflows into the lives of others, through material ways."

"The more we pray and praise, the more fully we are consecrated, the more we delight to give."

"Ingratitude is one of the meanest of human misdeads."

"The mercy of God, His goodness to all,
With grateful thanksgiving we love to recall.
And now unto Him, our hearts let us give,
With promise to serve Him as long as we live."

Pray this, when thanking Him; "Help me, O Lord, from day to day to live and give more nearly as I pray."

The great apostle joyously cried; "Thanks be to God for His unspeakable gift." For this gift we can be thankful every moment of life.

"Bring thy best for He is kingly;
Bring thy offering full and free;
Thou can'st never match His beauty,
For He gave His life for thee.

Look on all His gifts around thee,
Gifts that make it joy to live;
Best of all, O regal kindness!
He has given thee power to give.

O to give with glad thanksgiving,
Freely, freely we receive!
Counting this our crowning blessing
That He gives us power to give."

A THANK-OFFERING SERVICE IN ASSIUT.

"Aren't we going to get our thank-offering boxes pretty soon?" asked one of the teachers in the Pressly Memorial Institute several weeks after the opening of the term. "The girls ask me every day when they are to start bringing their thank-offering."

This is an inquiry frequently made when there has been any delay in distributing the little boxes. For some years past it has been the custom to give a thank-offering box to each of the Bible classes in the school at the beginning of the year. The teacher of the class has charge of the box and regularly one day each week it is presented to receive the milliemes and half-piastres and piastres which the girls wish to contribute. The interest which the pupils have in making this gift is always very keen and they are anxious to begin filling the boxes as early in the year as possible.

The interest spreads beyond the school to the homes of the pupils. The purpose of the thank-offering is explained to relatives and they are asked to help swell the fund. One of the girls collected about ten dollars from her friends one year to add to the offering of her class.

As the day for the ingathering draws near, letters are sent to the graduates and former pupils of the school stating the date upon which the offering is to be received and giving them an opportunity to contribute if they should so desire. The letters in reply are interesting and the stories they reveal are warming to the heart.

One girl sent a pound ($5.00) in the name of a wee nephew. A son had been greatly longed for in the home and the

gift was a thank-offering for his arrival. At another time a gift of a dollar and a half was received. It came from the pupils in a small village school. Many of them were poor. That small gift represented a real desire to give.

The day when the gifts from the town and presbytery of Assiut are to be gathered is one of the events of the year. The girls all arrive in gala attire after the noon recess, for they are to have a part in the program. White dresses and elaborately curled hair betray those who are to perform. Gold ear-rings and necklaces are much in evidence. One poor little boarder comes to complain that she has no white stockings or gold necklace to wear. When she appears on the platform later, her feminine love for ornament has been satisfied for she is proudly wearing borrowed stockings and necklace. Shortly before the hour of the meeting all the older girls of the school march to the chapel. There is a goodly number already there waiting for the exercises to begin. More come and fill all the seats. The ushers have difficulty in keeping out the numbers of street children who want to crowd in to see what is going on. There are more women than there are seats and chairs have to be brought in to provide for all who come. Rich and poor alike join in this service of giving a thank-offering.

The program of songs and recitations by pupils from the various schools and an address precede the real event of the afternoon, the taking of the offering.

Four schools bring up their money first. The leader calls for Sitt Badea's school and a little white-clad figure carries forward the box containing the offering, recites a verse and lays the money on the table. The amount is not great, only about five dollars from thirty girls. It represents the true spirit of giving which is only one of the helpful lessons that Sitt Badea is teaching the group of girls whom she has gathered into a school held in her own home. They come from the poor districts of Assiut. Sitt Lucia's little school presents its gift next. Again the amount is small. Sitt Lucia has done a noble work for many years in training little children who would otherwise go uneducated. She gets very little material return for her efforts, but she has helped many a life to attain to a higher ideal. The pupils of the Khyatt school and the Pressly Memorial Institute who are more numerous and who are often more fortunate in respect to the things of this world have larger offerings to present. Then the ladies are asked to come forward with their offerings and in presenting them to mention their reasons for thanksgiving. There is no spirit of display in this. Many of the words of gratitude are spoken so low they are scarcely heard by those sitting in the back of the room. Among those to lay gifts on the table is a mother who comes carrying in her arms her small son. In his little hand is clutched an envelope containing ten gold pounds. She speaks out in a clear voice giving praise to God that in a carriage accident she and the baby had been spared from injury. So they come one after the other with shining faces to present their gifts.

But there are still some women too shy to come forward. They are not able to give large sums. The baskets are passed and milliemes and piastres and five piastre pieces are dropped in. Not one of those present is willing to let the basket pass by without adding her contribution. One poor woman drops in a ring. It is her mite, and represents giving to the point of sacrifice.

As the president announces the amount of the offering, it is worth while to look over the faces of the audience. A light seems to spread over the whole place so happy are they that so much has been given toward the advancement of the Lord's work in Egypt.

And how is this money used? It is apportioned to the work of the Egyptian Church, to help in the work in the Soudan, the foreign mission field of the Church in Egypt, to aid in the support of the Orphanages, and to help carry on the Bible work in the prison.

Located in Assiut is a large prison. Through the kindness of the governor, one of the Pressly Memorial Institute

teachers with a Bible woman has been permitted for some years to hold meetings on Sabbath afternoons among the women prisoners. If the governor and the guard in charge of the women are lenient, all of the women are allowed to come in and hear the gospel message. Sometimes the governor is such a strict Moslem that he will allow only the Christian prisoners to enter the courtyard for the meeting. But the other women always crowd around the windows and listen. It makes a break in the monotony of their day. Even though the attraction is only curiosity at first, they soon look forward to hearing a message which brings light into their darkened lives.

The thank-offering gifts of our Egyptian friends which represent in so many cases real sacrifices are doing their small share in spreading the knowledge of Christ in spots where it has not reached and where it is so greatly needed. The joy they have is always an inspiration. MARY L. THOMPSON

LIST OF LIFE MEMBERS.

BEGINNING APRIL 15, 1925.
ENDING MAY 15, 1925.

8. Mrs. Abbia Abbott Krunker, By her aunt, Mrs. Marie B. Nichol.
9. Mrs. Zenas McMicheal, Zelienople, Pa.
10. Mrs. Emma Irwin, Pittsburgh, Pa. By her daughter, Mary E. Irwin.
11. Mrs. Robert B. Nelson, Avalon, Pa. By the Misses Lyle.
12. Mrs. Peter Patterson, Pittsburgh, Pa.
13. Mr. John Griffith, Pittsburgh, Pa. By his son and daughter.
14. Ann Jane Miller (In Memoriam) By her husband, James E. Miller.
15. Mrs. Anna Eagleson Sankey, Mercer, Pa. By her mother, Mrs. Margaret Eagleson, and sister, Carrie.
16. Mrs. Nancy Caroline Crain, Hepburn, Iowa. By W. M. S. of Hepburn, Iowa.
17. Miss Mabel Payne, Cambridge, Ohio. In memory of her grandmother, Mrs. Amanda Brown.

CHECKING BAGGAGE

Check your baggage to Back Bay Station over the New York, New Haven, or Boston and Albany Lines. All trains stop at both stations Main and Back Bay. But B ck Bay station is quite near the Lennox Hotel as well as the Convention Church. Those going into South Station go to Suffolk county seat checking baggage to the same station. Guides will be at both Main and Back Bay stations.

READ CAREFULLY

New York City, New York, May, 12 1925.

The women of Hudson Presbyterial invite all enroute to the Boston Convention to spend Friday June the nineteenth as our guests in New York City. Watch the Church papers for further announcement. The Committee.

Boston Presbyterial regrets very much that they cannot offer entertainment free to life members. They as well as the delegates elected will receive as hearty a welcome as it is possible to give; we want you all to come. We have much of interest to show and are looking forward to an interesting and helpful convention. Trains will be met at both the South and North Stations; those arriving at the south station will please go directly to Suffolk County seat in the waiting room where our guide will be in waiting, those at the North Station will be found near the Information Bureau, on Saturday the 20th. All should come directly to the Church for assignment, corner of West Brookline St. and Warren Ave. We trust the delegates will remain over the 25th as our guests when we will give them a sight of some of our historical places of interest. The Lennox Hotel, corner of Exter and Boylston Streets is Official Headquarters.

Central Committee; Mrs. Anna E. Stoddard, Chairman, Mrs. Alexander Ross, Mrs. D. J. MacLean, Mrs. D .MacLeod, Mrs. Catherine MacLennan.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;

MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SEIZE IT,"

YOUNG WOMEN'S SPECIAL WORK FOR 1924—1925

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2,680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7.830.

Each Society is asked to contribute at the rate of $1.00 per member.

YOUNG WOMEN'S MISSION CIRCLE OF THE SIXTH UNITED PRESBYTERIAN CHURCH

North Side, Pittsburgh, Pa.

On Thursday, April 15th, 1925 at 9:00 o'clock, p. m. there was broadcast from "Station YWMC" of the Sixth U. P. Church, North Side, a very interesting musical program, which was thoroughly enjoyed by all those who "listened in."

We had a large (six tube) receiving set arranged in such a way that you actually thought the program was coming through the loud-speaker.

NADA M. MACHER, Ed.

THE UNITED PRESBYTERIAN CHURCH.

1. Name the two churches which united to form the U. P. Church and tell briefly of their establishment in America.

2. When and where was the United Presbyterian Church formed?

3. What is a Session? Name those composing the session of our own church.

4. What is a Presbytery? To what presbytery does our church belong?

5. What is a Synod? What is our synod?

6. What is the General Assembly? Who is the retiring Moderator?

7. How many churches in our presbytery? Presbyteries in the whole U. P. Church?

8. Approximately how many ministers and members in our church in America? Missionaries and members in foreign lands?

9. Name and locate our church colleges. How many young people attended these U. P. Christian Schools last year?

10. What seminaries have we? How many ministers have been graduated from them?

11. Name the Mission Boards of the U. P. Church.

12. Name the trustees of our own church? What are their duties?

13. What amount was given for missions for the U. P. Church last year? How much per member?

14. In our local church how much per member was given last year for church expenses? For missions?

15. Tell briefly of the N. W. M.

16. What is our church paper? Name its editors. How many families in our own church take this paper? How many do not take it?

17. Give a brief history of our local church—telling when it was founded, where its buildings have been, who have been its pastors and giving their periods of service.

18. Name those from this congregation who have become missionaries and ministers.

MRS. JAS. C. LEWIS

NOTE:—How many of our readers can answer every question in so far as it relates to her own congregation or presbytery? Try it.

METHODS

The following will give you some idea as to what one society does to help brighten lives near about and in more remote parts. The society is the Young

Womens Circle of North Side, Pittsburgh, Sixth Church.

At Easter, plants were given to the sick and infirm members of the church and for the Women in the Home for the Aged Women, Liverpool Street, N. S. Pittsburgh.

At Christmas baskets of fruit are distributed to these helpless or aged people. Extra plants and baskets are sold to any one desiring to purchase them and the money received therefrom usually pays the cost of all baskets and plants distributed. Money is seldom taken from our treasury for this work.

A song of praise service is held at the above mentioned Home on an average of once a month. A special service is also held at Easter and Christmas times.

The children from the Orphans' Home are entertained occasionally by the Society, either by a party or picnic.

Cards and flowers are sent to the sick and personal calls are made.

Aid is given to needy families.

Sympathy is always extended to the bereaved.

A few months ago together with the Women's Missionary Society, several boxes of clothes were sent to the Home Fields.

Mrs. Lewis of West Alexander says she has a "list of all their church members which is divided into lists of families. Each member of the Young Women's Society is to aid in making a survey of the United Presbyterian paper circulation in the congregation. The idea is to make the endeavor to put a paper in every home. Any commissions they secure are to be used in starting a Y. W. M. S. Missionary library.

Mrs. Ewing of New Brighton, Pa. gives a suggestion for use of program committee. One person is appointed to bring to the attention of the society at each meeting the *latest* news concerning our work. This keeps a live interest in our workers.

A very attractive program comes from 2nd Xenia Y. W. society. The cover of blue has the name of society and the year in gold. The symbol on other cover represents "Faith, or a man standing by his word." The characters are Chinese we think. At least they resemble the Chinese characters.

Another very pretty program with cover of orange tied with white ribbon comes from the Mt. Lebanon, Pittsburgh Kings Daughters. It contains along with the regular program, many apt quotations. One we quote. It might be well adapted by every young woman as her working motto:—

"Ye daughters of the King,
A Royal Task is yours;
From out His store-house bring
The Bread of Life that cures
The weary sin-sick soul.
Oh. Daughters of the King, make haste
That far-off, longing hearts may taste
Their Fathers's bounteous dole!"

The year book of the Mary Clokey Porter Missionary Society, First Church N. S. Pittsburgh contains a varied list of subjects, the Boston convention to share in it, one evening—not in July or or August—being given over to its study.

THE YOUNG WOMEN'S SPECIAL FUND

Did we reach the goal? Yes, indeed, —and passed it by more than $150.00! And just about $350 more than last year was received, or $7,987! When every society strives to meet its allotment in this matter, we can consider assuming a new obligation. The asking is $1.00 per member from each society.

We will just hint at the total receipts as the blanks showed them,—nearly $73,000! Be sure to read the *July* number of the Magazine to find just what our Young Womens report as presented at Boston finds to our credit and —possibly—to our discredit in some things.

"GETTING THE TASTE"

One day in the restaurant, a companion at the table was asked where the mission fields of her Church were located. She said she would have to confess she did not know. "In fact" said she "I do not believe in Foreign Missions work! I do not have any care for it! There is enough to do at home." It developed very soon that she had no time for Home Missions as she knew nothing about her local society. She said *nothing could ever interest her in foreign work though!*

Why should a professed Christian woman, not yet in middle life, be so averse to Christ's last command, "Go ye into all the world and preach the gospel to every creature?" Why does she deny to others that which has made life worth while for her? Is it because she *wanted* to be *disobedient?* We think not. It is probably safe to venture that she has never earned much joy even in her own congregation by giving joy to others. She has lived principally for self and the friends of self. Such as she miss either purposely or unwittingly "getting the taste" for the best that life holds for her children. They remain in *ignorance* in the midst of *light.* A hostess said to her guest who refused to eat olives because he did not like them "I did not enjoy their flavor at first, but I kept on eating them. Now they are my favorite relish." Her guest followed her advice to try to learn to like them and now *enjoys* olives. There are other things to be done vastly more important than learning to eat olives, but the same principle holds good in one as the other. Make the effort. Get the taste. Perhaps too many of us accept untried work much as the man of humorous mien who was tasting his first olive. A friend, hoping to encourage him to proceed said, that if he ate *three* he would be able to enjoy them. With a wry face and with rather a plaintive, resigned manner he said, "I wish *this one* was *three!*" We, like him, accept the *untried* good as if it were bitter medicine, (the kind that we forget "several doses" during the day thus losing all the benefit) and never acquiring the desire or taste.

There are people not gifted in music who acquire a decided taste for Wagner, Beethoven, Mozart, Paderewski, Elman and others. How did they acquire the taste? By persistently attending concerts where none but the best music was played. Those with acquired taste like those with a soul for music are incensed if any one calls the work of the old masters "just junk!"

Pasteur, the great French scientist, was one with invention born in him yet he came to high place in science by dogged persistence, putting his work first. One day he was supposed to join a royal parade. His wife was eager to be one of the participants, having such an honored husband. She waited and waited, but he did not come. Then she wondered if he had forgotten it. And he had! He was so engrossed in finding remedies for alleviating and curing the sufferings of boys and girls who had been bitten by mad dogs; he was so eager to find a way to make milk safe for babies that a royal parade sank into insignificance! France has acclaimed Dr. Pasteur as her greatest man not excepting her great war strategist, Napoleon.

If we do not enjoy our Christian work, it is high time we are acquiring a taste for it. We *might as well enjoy* what we *should do.* If we enjoy our Church work, let us aim to be regular "Pasteurs in proficiency." If we will spend one half as much energy seeking to acquire the good things of the Kingdom as we do in our social or simply intellectual functions, fewer scoffers will point the finger of scorn at "those pious church members" who hold an *attitude* but are really not *different* from those who profess less! Get the taste for the best by constantly, persistently doing your best in the best work of life,—Christian work.

IDA B. LITTLE

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

HOME MISSIONS.

The missionary in the Second Italian Church, Brushton District, Pittsburgh, Pa., reports communion service held on Easter Sabbath, when three children from the Sabbath School united with the church. Sewing school has closed for the summer. A number of prizes were given for excellence in work and regular attendance.

Since the annual report was sent in, five new members have been received in the Italian church, West New York, N. J. A lot for a new church has been purchased by the Board of Home Missions. The people are very enthusiastic over the idea of a new church and are making plans to raise money for the building.

The missionary in the Italian church, Brooklyn, N. Y. reports eleven new members received on Easter Sabbath, seven from the Sabbath School. This congregation is also beginning a drive for funds to build a new church.

Easter Sabbath was a day of large things in the Oklahoma City congregation. Tweleve new members were received. Eleven on profession and one on reprofession. Eight of these were baptized. The Sabbath School went five above its goal of two hundred. During the month a Junior Society of twelve members was organized.

Puget Sound Presbytery decided to dispense with a missionary to work within its bounds at present. Miss May Bankson was highly commended for her years work as a devoted conscientious worker. The Board acquiesced in the request of presbytery that after one year given to work in the present congregations, and no new work having developed, the services of the missionary be discontinued.

We are sorry to report the serious illness of the Mrs. J. P. Tracey, the missionary in Los Angeles Presbytery. She has a severe attack of anthritis. After two weeks in a hospital, she has been removed to the Glendale Sanitarium, Cal. Will you not make her a special object of prayer?

We are happy to report Mrs. E. C. Little, missionary in the Italian Church, Los Angeles, Cal., who has been laid aside for a few weeks, is able to be on duty again. Miss Emma Dean Anderson spoke at a Sabbath evening service. Her talk was an inspiration to a deeper prayer life. The people were much interested and impressed.

FRENCHBURG

Everybody is busy preparing for Commencement week. The program follows

PROGRAM FOR COMMENCEMENT WEEK
FRENCHBURG SCHOOL
MAY 17-21

Sabbath, May 17—10:45 A. M. Baccalaureate Sermon by the Superintendent, H. Ray Shear.

Monday, May 18—7:00 P. M. Annual Declamation Contest.

Tuesday, May 19—7:00 P. M. High School Play: "Saftey First."

Wednesday, May 20—7:00 P. M. Presentation of Bibical Work in song, drama and recitation. By Elementary and Grammer Grades. Eighth Grade Graduation.

Thursday, May 21—10:00 A. M. Commencement Exercises by the Class of 1925. Address by Rev. J. E. Bradford D. D., Corresponding Secretary of the Board of Education of the United Presbyterian Church of North America.

1:00 P. M. Baseball Game, Stanton versus Frenchburg.

6:30 P. M. Alumni Meeting, Dormitory dining room.

Two members of the Board will attend the exercises and report later.

EZEL

After one week's services, conducted by Rev. Shear of Frenchburg, seven united with the church, making a total membership of forty-nine. One of the elders attended the meeting of First Ohio Presbytery, and extended an invitation to the Presbytery to hold the fall meeting at Ezel. The invitation was accepted unanimously, and with great applause. Ezel is now entered upon the Presbytery rolls as a fully organized congregation. Watch for its annual report in the July Magazine.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

A cable was received from Rev. W. D. Mercer, our General Secretary in India, which has been decoded as follows, "Deeply regret to convey the sad news of the death of Dr. Wilhelmina Jongewaard, May fourth, cause cholera. Others well. Isaiah 26:3."

Dr. Jongewaard was born in Orange City, Iowa, September 30, 1887. At the early age of ten years she confessed Christ in the United Presbyterian Church of Boyden, Iowa. Some time afterward her father was elected to an important county position and was obliged to change his residence. There being no United Presbyterian Church in the place the family enrolled themselves in the Reformed Church. She was a graduate from the Orange City High School in 1905, the State University of Iowa, and graduated from the State University of Illinois Medical College in 1914. Her hospital experience in this country consisted in service in the Deaconess Hospital, Spokane, Washington, and eleven months in charge of the Marcy Dispensary, Chicago, Illinois.

I vividly remember my first interview with Dr. Jongewaard. Our convention of 1915 was held in Spokane, Washington, at which date, as before stated, she was serving as an interne in the Deaconess Hospital there and was in attendance at the convention church. She came to one of the meetings of the convention and Dr. Giffen introduced her. The question of foreign service came up at once, when she told me that she had been appointed to go out as medical missionary under the Reformed Church Board. Her younger sister, Harriet, also applied, but that Board could not see its way clear to send them both out in the same year. Her parents said that they were willing to give two daughters for the Lord's service in the foreign field but must insist that they both go to the same field at the same time. The question then came up would our Women's Board send them both that year, and the reply was given in the affirmative, if everything in their application blanks proved satisfactory. Blanks were sent to both sisters and both came back filled out to the satisfaction of every member of the Board, every requirement being fully met, educationally, physically and spiritually. They came in August of the same year to attend the New Wilmington Conference and became acquainted with both Boards of the United Presbyterian Church and the out going missionary party. Everyone who met them loved them. They were so consecrated, so cheerful, and so well prepared for foreign missionary service. They sailed for India in September, 1915.

After serving her first term, Dr. Jongewaard came home on furlough, which was extended somewhat, for personal reasons. During her time in the home-land she had further medical experience and thereby was more fully equipped for service in India than she had been heretofore. Not satisfied, however, with that, she sailed en route for India, the first week in September, 1924. Arrangements were made that she might take a three months' course in the School of Tropical Diseases and Medicines in London. At the close of that three months' term, she sailed for India and arrived there sometime in February, 1925, so well and strong and young and happy and eager to take up the work to which she felt God had called her. She was put in charge of the Good Samaritan Hospital in Jhelum, with buoyant and happy expectation for a good term of service.

She had offered herself to the Lord for foreign mission service seven years before the date of her application and had been, from childhood, interested more especially in the women of India. She was of a bright and cheerful disposition, not easily discouraged, and had a determination to do her utmost to carry on successfully on any object undertaken. Her loss is a great sorrow to us all. It leaves our medical work in India in a deplorable condition. We have, at this writing, four hospitals and seven dispensaries in India, and there is

not a single doctor on the field. Some are home on furlough and some are detained for health reasons in this country, and she has gone to the better country where none say, "I am sick." This sudden and mysterious providence, we know, is one of the all things that work together for good to them that love God, but it is hard to understand why one so badly needed and whose work was so efficient should be called from service to reward. We are thankful that we believe that our Master makes no mistakes.

Our tenderest sympathies go out to the father and mother at home, but most of all to the bereaved sister and brother in India. Her sister, Harriet, and she were very closely united together both in the home-land and in the foreign field. Her brother, Albert, followed them a few years afterward and is in charge of the Foreign Board's hospital at Taxilla.

We entreat the prayers of everyone who reads this article that this keen sorrow may be assuaged by the Comforter, Himself, that He will give everyone of this bereaved family the peace that passeth understanding, and great joy in knowing that their beloved daughter and sister is with the Lord whom she served so well while here on earth.

* * *

Miss Florence Jones has arrived in this country, looking splendidly, but took her medical examination at once, when it was decided that a surgical operation was necessary. She accordingly entered Columbia Hospital and underwent a very serious operation about the first of May. We are glad to report that in answer to prayer she is making a fine recovery, and hopes in a short time to be able to leave the hospital in good physical condition.

Miss Jane Martin, who was detained in this country a year after furlough period on account of health, reports she is in good shape and is looking forward to going out with a missionary party this autumn, if the Lord will.

Miss Mary Lawrence returned home, after a visit to the Holy Land. en route from India, and appeared, within a day or two after her return, in our Tuesday morning Prayer Meeting, looking splendidly, just as if she had been at the meeting the week previous.

Miss Florence Tomaseck is also home and reunited with her family, and reports herself in good condition.

Dr. White reports that she is fast regaining her usual splendid health.

Miss Dora B. Whitely has also reached her home from India. We have not seen her yet, but reports say that she looks fine.

Dr. Hunsberger has arrived in Philadelphia on a six months' leave of absence, at her own expense.

Miss Ruth Work, of Egypt, is rendering valiant service as Field Secretary and is rejoicing in the welcome that she received everywhere and thanking the Lord for the interest in mission work that she finds everywhere she goes. She too, is planning, if the Lord will, to sail in the coming autumn.

Miss Ruth Beatty reports having arrived in the home-land from Abyssinia and that while the voyage was long it was enjoyable.

How glad we are that the Lord has ruled in His providence that all our missionaries should make such safe journeys to and from the fields to which He calls them.

Mr. George's family is arranging to give us fine pictures of Mr. George and his wife and his mother for installation in the George Memorial Hospital at Addis Ababa.

Pray for a blessing to be upon all the Presbyterials which are meeting this spring; for the presence and power of the Holy Spirit at the coming meeting of the General Assembly; that the delegates to our national convention in Boston, Mass., may travel in safety to and from their homes and that it may be the most spiritual and profitable convention ever held. Pray for the Boards that are electing missionaries to serve at home and abroad, that they may be Spirit filled men and women, called of God to represent Him in different parts of His church. Pray for the successful completion of the N. W. M.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

We are glad to be able to announce this month the title of the new Junior study book for the coming year. The title and the table of contents follow:—

Title:—THE UPLIFT.

CONTENTS

Chapter—

I. Our Church—From Scotland to America.
II. Our Church—From the Atlantic to the Pacific.
III. Our Church—Following the Red Man.
IV. Our Church—Helping the Freed Man.
V. Our Church—Finding the Mountain Man.
VI. Our Church—Reaching the Foreign Man.

We are hoping Junior leaders all over the denomination are planning to study this book this year. The helps will be prepared as soon as possible and announcement of them will be made as soon as they are available.

The "How to Use" for The United Presbyterian Church and Its Work in America is promised for July. Price 15c.

New Leaflets

On the Slave Trail .....3c.
Mangasha .....3c.
Her Own Story .....3c.
A Child of Sorrow .....3c.
A New Missionary in Egypt .....3c.

"Her Own Story" is written by Mrs. Betty Groves, our Domestic Science teacher in Arlington, Alabama. It is the story of her work in establishing the mission in Townsville, N. C.

"A Child of Sorrow," by Miss Davida Finney and "A New Missionary in Egypt," by Dr. Carrie Buchanan, are interesting narrative leaflets of Egypt.

We hope that every delegate to the Convention will visit our Literature Table. You may see something that will be of help to you in your missionary work this winter.

The third book in the *"Better Americans"* series is now off the press and we are prepared to fill orders. They are 75 cents each. This book is the last one in the cycle.

PARSONAGE DEPARTMENT.

MRS. J. H. MAXWELL, Secretary, 142 Taylor Street, Beaver, Pa.

PARSONAGE REPAYMENTS FOR JANUARY AND FEBRUARY 1925.

Lansingville, Youngstown, Ohio	$212.14
Toledo, Ohio (East)	23.55
Granger, Wash.	23.55
Bellingham, Wash.	165.50
Kenton, Ohio	75.33
Hepburn, Iowa	176.55
Roberts, Idaho	27.75
Spokane, Wash.	82.39
Waterford, Pa.	106.00
Savannah, Ohio	53.00
Lakewood, Ohio (Slovak Calvinist)	105.94
Hutchinson, Kansas	83.25
Brownlee Woods, Youngstown, Ohio	154.66
Fourth, Akron, Ohio	50.00
Beaumont, Cal	98.88
Ross Community, Pittsburgh, Pa.	117.76
Knoxville, Pittsburgh, Pa.	70.63
First, Cincinnati, Ohio	30.00
Four Mile, Beaver, Pa.	111.00
Colorado Springs, Colo.	105.94
Eastside, Toledo, Ohio	23.55
Montrose, Colorado	70.63
Monessen, Pa.	80.04
Granger, Wash.	23.55
Second, Cleveland, Ohio	162.67
Detroit, Michigan (Military Avenue)	80.04
Shedd, Oregon	50.00
Oklahoma City, Okla.	30.26
Zelienople, Pa.	350.00
TOTAL	$2,744.56
First, Akron, Ohio	74.50
Fourth, Akron, Ohio	300.00
Murray, Nebraska	61.21
Brooklyn Heights, Cleveland, Ohio	82.40
Freeport, Pa.	188.44
Florence Avenue, Los Angeles, Calif.	112.13

Somerville, Indiana	65.38
Tulsa, Okla.	82.40
Third, St. Louis, Mo.	94.17
First Toledo, Ohio	166.50
Barstow Colony, Calif.	41.63
Cincinnati, Ohio	30.00
North Ave., Baltimore, Md.	77.70
East Toledo, Ohio	23.55
Lakewood, Ohio	141.25
First, Akron, Ohio	117.71
Oklahoma City, Okla.	30.26
TOTAL	1,689.23
GRAND TOTAL	$4,433.79

MISCELLANEOUS GIFTS FOR THE MONTHS OF FEBRUARY AND MARCH.

Try Circle Class, Kansas City, Mo.	$ 5.00
Sunshine Class, Rochester, N. Y.	10.00
Junior Missionary Society, Everett	12.00
Myrtle Davis	15.00
Women's Bible Class, Slippery Rock, Pa.	32.50
Shadyside Congregation, Pittsburgh	50.00
Mrs. A. R. Mellon	25.00
Y. P. C. U., Sixth Church, N. S. Pittsburgh	25.00
Junior Workers Association, Pittsburgh	25.00
Bloomington Sabbath School	10.10
TOTAL	$209.10

PARSONAGE REPAYMENTS FOR MARCH 1925

Norfolk, Va.	$164.79
Granger, Wash.	23.55
Twelfth, Philadelphia, Pa.	70.63
Jetmore, Kansas	69.40
Stuttgart, Arkansas	100.00
Moundsville, W. Va.	70.63
Garfield Boulevard, Chicago	957.29
Scottdale, Pa.	94.17
Cincinnati, Ohio	30.00
Lansingville, Youngstown O.	212.14
South Omaha, Nebr.	46.00
Monroe, Iowa	41.63
First Tacoma Washington	350.00
TOTAL	$2,230.23

PARSONAGE REPAYMENTS FOR APRIL 1-15, 1925.

Second Spokane, Washington	$ 82.39
Indiana Harbor, Indiana	105.94
East Toledo, Ohio	23.55
Oskaloosa, Iowa	205.36
Waterford, Pa.	106.00
Savannah, Ohio	53.00
Granger, Washington	23.55
Cuyahoga, Falls, Ohio	82.50
Murray, Nebraska	61.21
Prosser, Washington	44.85
Beechview, Pa. (Pittsburgh)	400.00
Third, Seattle, Washington	235.00
First, Akron, Ohio	117.71
Somerville, Indiana	65.38
Muscle Shoals, Alabama	117.71
Barstow Colony, California	41.33
Tulsa, Oklahoma	82.40
Roberts, Idaho	27.75
Washtucna, Washington	25.00
Luxor, Egypt	180.00
Hutchinson, Kansas	83.25
Colorado Springs, Colorado	105.94
Bellingham, Washington	60.00
Ambridge, Pa.	312.00
Riverside, California	166.50
Florence Avenue, Los Angeles, Calif.	112.13
Kenton, Ohio	75.33
Brooklyn, Cleveland, Ohio	82.40
Montrose, Colorado	70.63
Ontario, Oregon	19.00
Slovak Calvinist, Lakewood, Ohio	105.94
Third Rock Island, Illinois	116.00
Oklahoma City, Oklahoma	662.63
Brownlee Woods, Youngstown, Ohio	154.66
Olympic Court, Seattle, Washington	150.68
Knoxville, Pittsburgh, Pa	70.63
Monessen, Pennsylvania	80.04
Beaumont, California	98.88
First, Wichita, Kansas	353.15
Sebring, Ohio	55.50
Woodville, Pennsylvania	173.34
First, Cincinnati, Ohio	30.00
Assiut, Egypt	1082.91
Total	$6302.47

MISCELLANEOUS GIFTS April 1 to 15, 1925.

Lucile Harmon	$ 75.00
Bloomfield Y. P. C. U.	50.00
King's Daughter's Class, Fowler	6.50
Mrs. H. F. Wallace	25.00
Primary Department, Walton S. S.	5.00
Total	$161.50

BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

ANSWERS TO BIBLE QUESTIONS 451-476

451 Job 42:11

452 Esth. 1

453 2 Sam. 19:31-40; 1 Sam. 25

454 1 Sam. 3; Job 4:13-17

455 1 Sam. 30:1-20

456 Judg. 9:45

457 Esth. 7:8

458 2 Sam 20:22

459 Judg. 1:24, 25

460 Judg. 4:21; 3:31; 15:15; 9:53

461 Job 32:5

462 Prov. 30

463 2 Chron. 33

464 2 Kings 25:7

465 Esth. 3:7; 9:24-26

466 Prov. 11:15; 6:1-5

467 Psa. 127

468 Lev. 10

469 Gen. 4:22

470 Esth. 6

471 2 Kings 2:23, 24; 22:24, 25; 2 Kings 7:1, 2, 17-20

472 2 Kings 2:11; 6:17

473 Joel 1:4, 6—12

474 2 Kings 1:2; 9:33

475 Esth. 4:11

QUESTIONS

476 What man was sunk in the mire of a horrible dungeon for telling the truth?

477 What mighty voice, moved the posts of a great door?

478 Who made a golden idol ninety feet high?

479 Who saw a city named "Jehovah is there?"

480 What terrible message was brought to a nation by a broken bottle?

481 Who, under Jewish law, were not allowed to drink wine, cut their hair, or come near to a dead body?

482 Who lost his life for some dry sticks?

483 What insect is recommended as a teacher for a certain class of people?

484 Who was the leper king; the mad king; the giant king?

485 Who became vegetarians on principle?

486 Who was the first musician?

487 Who died when he heard a prophecy against himself?

488 In whose days did men first begin to pray?

489 Who forced a victorious army to feed, clothe and restore 200,000 captives to their land?

490 What accursed city had a death giving spring?

491 What good thing does Solomon recommend every man to find?

492 Who paid a tribute of one hundred thousand lambs?

493 Who was made happy by a dream, but forgot his friend in his happiness?

494 What great hero prayed God to blot him out of the book of life to atone for the sins of his people?

495 What man wore a wooden yoke on his neck?

496 What king was a leper; what prophetess; what captain; what servant?

497 What prophet was condemned to death by God for prophecying falsely?

498 What prophet helped a borrower to return what he had lost?

499 What man's mouth did an angel touch with a live coal?

500 Who was allowed to make a request for anything he wished, and what hard thing did he ask and receive?

Treasurer's Report For April 1 to April 15, 1925

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministeral Relief	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Isaiah 41:6	Temperance & Reform	New World	Miscellaneous	TOTAL
Albany	100.66	185.00	77.00	40.00	40.00	29.00	46.00	24.00	31.00	13.00	26.00	.....	.....	24.60	25.00	70.00	.....	731.26
Allegheny	585.00	444.00	236.00	175.00	209.00	39.00	327.00	210.00	55.00	130.00	.....	.....	.....	22.00	9.00	33.00	.....	2474.00
Argyle	27.00	.....	91.00	5.00	5.00	4.00	35.00	71.00	5.00	3.00	.....	.....	1.00	4.00	5.00	.....	.....	256.00
Arkansas Valley	97.00	178.00	76.00	40.00	51.00	25.00	27.00	57.00	23.00	25.70	2.00	.....	.....	12.86	21.00	342.00	.....	977.56
Beaver Valley	911.00	33.00	373.00	209.00	359.00	125.00	95.00	183.00	163.00	44.00	.....	.....	.....	48.00	80.00	116.00	.....	2739.00
Big Spring	150.00	37.00	70.00	32.00	61.00	11.00	29.00	6.00	8.00	8.00	18.00	2.00	1.00	9.00	16.00	2.00	.....	460.00
Boston	114.00	200.00	85.00	31.00	40.00	14.00	52.00	35.00	9.00	11.00	5.00	5.00	5.00	37.00	8.00	29.50	.....	680.50
Butler	311.00	86.00	270.00	159.00	139.00	106.00	192.00	85.00	124.00	41.00	234.00	.....	.....	40.00	73.00	373.00	.....	2233.00
Caledonia	113.00	286.00	121.00	63.00	96.00	41.00	38.00	148.00	42.00	26.00	9.00	8.00	8.00	23.00	38.00	1.00	.....	1061.00
Cedar Rapids	99.00	150.00	50.00	56.00	34.00	14.00	29.00	95.00	28.00	16.00	6.00	.....	.....	4.00	3.00	146.00	.....	730.00
Chartiers	383.00	760.50	653.00	218.00	295.00	93.00	236.54	283.00	102.00	50.00	66.00	36.00	35.00	40.30	75.00	253.00	.....	3579.34
Chicago	178.00	200.00	137.00	85.00	86.00	79.00	58.00	107.00	76.00	27.55	59.00	.....	.....	40.54	45.00	9.00	.....	1187.09
Cleveland	511.00	450.00	260.00	155.00	145.00	77.00	318.00	341.00	111.00	60.00	76.00	.....	.....	54.10	57.00	.....	.....	2615.10
College Springs	66.00	243.00	43.00	32.00	27.00	16.00	21.00	.....	21.00	9.00	7.00	5.00	5.00	13.00	6.00	.....	.....	514.00
Colorado	108.00	203.00	107.00	77.00	87.00	53.00	40.00	106.00	58.00	28.00	3.00	.....	.....	18.00	26.00	.....	.....	914.00
Concordia	11.00	40.50	16.00	7.00	4.00	3.00	3.00	8.00	2.00	1.00	.....	.....	.....	6.50	.....	20.00	.....	122.00
Conemaugh	48.00	221.00	91.00	42.00	46.00	15.00	27.00	50.00	26.00	21.00	7.00	2.00	11.00	32.00	34.00	3.00	.....	676.00
Delaware	187.00	645.00	132.00	60.00	75.00	11.00	30.00	81.00	22.00	16.15	7.00	7.00	7.00	12.00	13.00	2.00	.....	1307.15
Des Moines	69.50	285.50	101.00	69.00	81.00	45.00	23.50	44.00	36.00	29.00	3.00	2.00	1.00	16.00	16.00	8.00	.....	829.50
Detroit	192.00	.....	120.00	47.00	76.00	22.00	.....	27.00	34.00	9.15	17.00	27.00	15.00	4.00	17.00	.....	.....	607.15
Frankfort	33.25	114.00	10.00	5.00	5.00	.....	.....	.....	2.00	5.16	.....	.....	.....	2.50	.....	.....	.....	176.91
Garnett	21.00	96.00	32.00	14.00	16.00	8.00	13.00	.....	11.00	8.25	.....	.....	.....	6.00	7.00	.....	.....	232.25
Hudson	670.00	163.00	60.00	45.00	34.00	18.00	20.00	17.00	36.00	9.00	5.00	7.00	10.00	12.00	12.00	15.00	.....	1133.00
Idaho	18.00	24.00	20.00	10.00	12.00	6.00	8.00	8.00	7.00	4.00	4.00	.....	.....	5.00	2.00	.....	.....	128.00
Illinois Southern	126.00	674.00	122.00	75.00	80.00	47.00	48.00	166.00	63.00	32.40	17.00	14.00	11.00	21.70	40.00	10.00	.....	1547.10
Indiana	26.00	148.00	47.00	12.00	23.00	14.00	15.00	31.00	11.00	19.15	2.00	1.00	1.00	8.00	11.00	17.00	.....	386.15
Indiana Northern	22.50	10.00	11.00	3.00	10.00	7.00	.....	.....	9.00	.50	5.00	5.00	5.00	9.30	5.00	8.00	.....	110.30
Kansas City	64.00	160.00	68.00	26.00	76.00	19.00	41.00	25.00	23.00	18 20	18.00	17.00	15.00	19.50	17.00	.....	.....	606.70
Keokuk	10.00	292.00	137.00	40.00	39.00	13.00	10.00	28.00	14.00	15.10	3.00	3.00	2.00	10.00	11.00	3.00	.....	630.10
Kiskiminetas	204.25	200.00	168.00	45.00	101.00	76.00	55.00	70.00	77.00	22.00	60.00	3.00	1.00	23.50	35.00	89.00	.....	1229.75
Lake	180.75	571.00	253.00	107.00	139.00	56.00	69.00	178.00	72.00	30.70	8.00	7.00	4.00	34.00	39.00	7.00	.....	1755.45
Los Angeles	328.00	400.00	99.00	43.00	51.00	44.00	66.00	100.00	53.00	28.60	.....	.....	.....	9.00	21.00	.....	.....	1242.60
Mansfield	29.00	69.00	34.00	14.00	20.00	8.00	8.00	24.00	6.00	7.00	3.00	.....	.....	6.00	7.00	452.00	.....	687.00
Mercer	91.00	325.00	68.00	39.00	56.00	30.00	37.00	53.00	27.00	12.00	56.00	35.00	15.00	22.84	24.00	45.00	.....	935.84
Monmouth	191.00	243.00	117.00	58.00	71.00	33.00	65.00	128.00	41.00	20.00	5.00	2.00	1.00	19.90	21.00	228.00	.....	1303.90
Monongahela	1451.00	999.00	972.00	273.00	380.00	382.00	772.00	640.00	438.00	25.00	.....	.....	.....	73.00	204.00	29.00	.....	6638.00
Muskingum	167.00	400.00	127.00	55.00	69.00	47.00	28.00	187.00	57.00	38.00	8.00	4.00	3.00	36.00	45.00	3.00	.....	1274.00
Ohio First	123.00	200.00	137.00	49.00	78.00	38.00	43.00	147.00	43.00	19.85	9.00	.....	.....	20.00	20.00	155.00	.....	1081.85
Oklahoma	26.00	.....	28.00	11.00	21.00	8.00	11.00	.....	10.00	5.00	5.00	5.00	5.00	9.00	4.00	24.00	.....	172.00
Omaha	55.00	7.00	46.00	28.00	42.00	30.00	9.00	36.00	28.00	14.65	1.00	1.00	1.00	11.00	16.00	150.00	.....	475.65
Oregon	136.00	344.00	13.00	28.00	27.00	31.00	6.00	.....	20.00	9.00	3.00	1.00	1.00	30.00	9.00	.....	.....	658.00
Pawnee	32.00	170.75	45.00	13.00	20.00	14.00	8.00	37.00	18.00	7.20	.....	.....	.....	13.00	9.00	46.00	.....	432.95
Philadelphia	29.00	60.00	28.00	15.00	16.00	9.00	11.00	81.00	9.00	3.50	.....	.....	.....	8.00	9.00	5.00	.....	283.50
Puget Sound	141.00	159.00	56.00	28.00	42.00	27.00	24.00	61.00	27.00	13.00	6.00	5.00	5.00	20.00	11.00	2.00	.....	627.00
Rock Island	80.00	.....	100.00	44.00	40.00	22.00	26.00	86.00	41.00	17.00	8.00	7.00	7.00	23.00	27.00	300.00	.....	828.00
San Francisco	104.00	248.00	59.00	24.00	26.00	20.00	51.00	28.00	31.00	11.56	.....	5.00	.....	17.00	14.00	.....	.....	638.56

Sidney	186.00	.....	156.00	33.00	39.00	21.00	49.00	9.00	15.00	15.90	8.00	7.00	8.00	7.00	6.00	433.00	.....	992.90
Spokane	59.00	50.00	56.00	16.00	27.00	11.00	2.00	20.00	12.00	10.00	4.00	4.00	4.00	10.00	7.00	.....	.....	292.00
Steubenville	50.00	125.00	73.00	13.00	18.50	8.00	26.50	45.00	20.00	4.25	9.00	10.00	14.00	6.00	9.00	7.00	.....	438.25
Tennessee	27.00	.....	25.00	25.00	40.00	6.00	19.00	16.00	7.00	23.50	2.00	2.00	21.00	11.00	6.00	.....	.....	230.50
Texas	2.00	.....	2.00	1.00	1.00	1.00	4.00	6.00	1.00	1.00	.....	.....	.....	3.00	1.00	.....	.....	23.00
Uncompahgre	4.00	.....	4.00	2.00	.....	1.00	.....	.....	.....	1.00	.....	.....	.....	1.00	.....	.....	.....	13.00
Vermont	45.00	.....	11.50	8.00	8.00	.....	.....	.....	.....	.....	.....	.....	.....	9.80	.....	.....	.....	82.30
Westmoreland	448.00	1022.00	460.00	111.00	173.00	152.00	103.00	250.00	155.00	12.00	.....	.....	.....	27.00	25.00	.....	1.00	2939.00
Wheeling	266.00	463.00	239.00	84.00	95.00	48.00	29.00	95.00	83.00	31.00	19.00	2.00	2.00	36.00	30.00	26.00	.....	1548.00
Wisconsin	82.00	.....	101.00	35.00	43.00	18.00	46.00	31.00	30.00	6.00	.....	4.00	.....	7.00	21.00	2.00	.....	426.00
Xenia	366.00	789.00	188.00	85.00	68.00	32.00	51.00	81.00	31.00	13.00	40.00	1.00	1.00	16.00	9.00	5.00	.....	1777.00
New Wilmington Cong.	.....	400.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400.00
First Toledo Cong.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	733.34	.....	733.34
2nd Wash. Iowa, Cong.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	150.00	.....	150.00
Walton, N. Y., S. S.	.....	100.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100.00
Dr. & Mrs. W. P. Wiegering	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
Ezel School Board	.....	.....	400.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400.00
Industrial Dept.	.....	.....	.....	.....	80.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	80.00
Annuity	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100.00	.....	100.00
Parsonage Repayments	.....	.....	.....	.....	.....	6379.38	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6379.38
Investment Income	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3839.14	.....	3839.14
Prim'y Dept. Shadyside S S	100.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100.00
Rochester, N Y Cong & S S	500.00	50.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	550.00
Mr. & Mrs. Geo. Moore	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
Rochester, N. Y. Cong.	500.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	500.00
Mrs. Ella F. Grove	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	250.00	.....	250.00
Bessie B. Patterson	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	250.00	.....	250.00
Friends	100.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100.00
Fourth Ch., N. S. Pgh.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	500.00	.....	500.00
Individuals, Classes, etc.	86.50	75.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	161.50
TOTAL	11641.41	13998.25	7682.50	3119.00	4042.50	8506.38	3400.54	4645.00	2504.00	1031.02	854.00	246.00	226.00	1063.94	1301.00	5411.84	3940.14	73663.52

Mrs. J. B. Hill, Treasurer, 2531 Denniston Ave., Squirrell Sts., Pittsburgh, Pa.

STUDY FOR THE MONTH

JULY

Where there is no vision, the people perish; but he that keepeth the law happy is he.
Proverbs 29:18.

Home Missions

Bible Reading—Proverbs 11th Chapter.

Roll Call—Current Events.

TOPICS FOR STUDY

Text—THE CHRISTIAN MESSAGE TO THE WORLD MEANS "GOOD WILL TO MAN."

1. America's Mission the task of Evangelism.
2. America's need of Religious education in the home.
3. Civilization without Christianity is doomed.
4. Mormonism the menance of our Nation.
5. The Problem of Immigration.
6. Remember the Sabbath Day to keep it Holy.
7. Our City Missions.
8. Our Mountain Schools.

The Pacific Northwest

I. Beginnings of Home Missions.

II. Present Conditions.

III. A Strategic Opportunity.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA

Miss Ruth I. Ardrey, Appointed 1924 .....Sialkot
Miss Helen Artman, Appointed 1920 .....Sialkot City
Miss Hannah H. Beale, Appointed 1920 ....Rawalpindi
Miss Kathryn Beattie, Appointed 1920 .....Sialkot City
Miss Minnie Beatty, Appointed 1912 .....Rawalpindi
Miss Roma Beatty, Appointed 1909 .....Badomali
Miss Hazel Bennett, Appointed, 1908 ...Gujranwala
Miss Rebecca Jean Black, Appointed 1921 SanglaHill
Miss Theresa Brownlee, Appointed 1922 .....Badomali
Miss Edna Broyles, Appointed 1919 .....Gujranwala
Miss Lois Buchanan, Appointed 1910 .....Pathankot
Miss Mary Campbell, Appointed 1884 .....
.....Deaconess Home, Lucknow, India
Miss Henrietta Cowden, Appointed 1905 .....Lyallpur
Miss Laurella Dickson, Appointed 1897 .....Sialkot
Miss Margaret Fehlman, Appointed 1913 ..Sangla Hill
Miss Bessie Fleming, Appointed 1913 .....Sargodha
Miss Ella M. Gordon, Appointed 1893 ....Campbellpur
Miss Vida J. Graham, Appointed 1922 .....Pathankot
Miss Nancy Hadley, Appointed 1904 .....Gurdaspur
Miss Evva P. Hartig, R. N., Appointed 1924 Sialkot
Miss Kate A. Hill, Re-appointed 1924 .....Sargodha
Miss Zarra S. Hoon, Appointed 1921 ...Rawalpindi
Miss Janette Howland, Appointed 1921 ....Lyallpur
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Ella W. Jamison, R. N., Appointed 1921
.....Sialkot City
Miss Harriet Jongewaard, Appointed 1915 ....Jhelum
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Sialkot City
Miss Mary F. Lincoln, R. N. Appointed 1919 Sargodha
Miss Eleanor W. Maconachie, R. N., Appointed 1909
.....Pathankot
Miss E. Josephine Martin, Appointed 1896 ..Pathankot
Miss Fannie C. Martin, Appointed 1895 ..Gurdaspur
Miss Mary R. Martin, Appointed 1890 Sheikhupura
Miss Esther Moyer, Appointed 1924 .....Sialkot
Miss Jean B. Morrison, Appointed 1895 ...Abbottabad
Miss Margaret L. Murdoch, Appointed 1924 ...Sialkot
Miss Elizabeth McCahon, Appointed 1875 Sialkot City
Miss Lillian McConnell, Appointed 1902 ....Lyallpur
Miss Rose A. McCullough, Appointed 1897, Gujranwala
Miss Viola May Nourse, R. N., Appointed 1923, Pasrur
Miss Grace I. Polkinghorn, Appointed 1923, Sialkot City
Miss Willa Ramsey, Appointed 1921 .....Zafarwal
Miss Laura Reynolds, Appointed 1924 .....Sialkot
Miss Louise Scott, Appointed 1916 .....Gujranwala
Miss Mable H. Stewart, Appointed 1924 ....Sialkot
Miss Lorena B. Taylor, Appointed 1922 ..Sangla Hill
Miss Vivian L. Trimble, Appointed 1921, Sheikhupura
Miss Evelyn Tromans, Appointed 1923 .....Pasrur
Miss Edna Ward, Appointed 1923 .....Sargodha
Miss Ruth A. Warnock, Appointed 1913 .....Pasrur
Miss Georgia Wengart, Appointed 1919 .....Zafarwal
Miss Josephine White, Appointed 1884 .....Jhelum
Miss Carrie Worman, Appointed 1921 ..Campbellpur
Miss Gertrude E. Zink, Appointed 1919 ....Gurdaspur

NOW IN THIS COUNTRY

Miss Emma Dean Anderson, Appointed 1881
.....Slippery Rock, Pa.
Miss Lois Boyd, Appointed 1918 .....
.....713 E. Mabel St., Tucson, Arizona
Miss Elizabeth M. Caldwell, Appointed 1918,
..1166 Columbia Ave., Claremont, California
Miss Marietta Hamilton, Appointed 1916 ....
.....60 Kirkland St., Cambridge, Mass.
Miss Gertrude Horst, Appointed 1919 Elgin, Nebraska
Reba C. Hunsberger, M. D. Appointed 1921,
.... 1432 Wellington St., Philadelphia, Pa.
Miss Florence Jones, R. N. Appointed 1920 ..
%Mrs. Amalong, 443 Ella St. Wilkinsburg, Pa.
Miss Mary A. Lawrence, Appointed 1893 ....
.....713 Ridgeview Ave., Bellevue, Pa.
Miss Mary E. Logan, Appointed 1891 .....
.....Rushville, Indiana
Miss Jane Martin, Appointed 1905 .....
.3225 Gaylord Ave., Dormont, Pittsburgh, Pa.
Miss Henrietta Moore, Appointed 1898 ....
.....Cambridge Springs, Pa.
Miss Sara Moore, Appointed 1917 .....
.....Cambridge Springs, Pa.
Miss Mabel Stewart, Appointed 1915 .....
.....New Wilmington, Pa.
Miss Kate E. Spencer, Appointed 1918 ....
..... R. R. 5, Robinson, Illinois
Miss Florence Tomaseck, Appointed 1919 ..
..... 1982 E. 101st St. Cleveland, Ohio.
Maria White, M. D., Appointed 1886 .....
.....314 Boyles Ave., New Castle, Pa.
Miss Dora. Whitely, Appointed 1911,.....
%Mrs. J. H. Homer Grove, 128 W. Pike St.
.....Canonsburg, Pa.
Miss Cynthia Wilson, Appointed 1875 .....
...66 N. Chester Ave., Pasadena, California
Miss Rosa T. Wilson, Appointed 1886 .....
...66 N. Chester Ave., Pasadena, California

EGYPT

Miss Ella M. Barnes, Appointed 1911 .....Cairo
Miss Margaret Bell, Appointed 1911 .....Zagazig
Dr. Carrie M. Buchanan, Appointed 1893 .....Cairo
Miss Jean S. Campbell, Appointed 1923 .....Cairo
Miss Ida Leota Cabeen, Appointed 1909, Alexandria
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Miss Mary F. Dawson, Appointed 1922 .....Cairo
Miss Lucia Dwight, Appointed 1919 Monsurah
Miss Davida Finney, Appointed 1914 .....Assiut
Miss Minnehaha Finney, Appointed 1894 ....Tanta
Mrs. T. J. Finney, Appointed 1916 .....Cairo
Miss Dora Giffen, Appointed 1920 .....Fayoum
Miss Martha Glass, Appointed 1921 .....Assuit
Miss Alice Grimes, Appointed 1924 .....Cairo
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss Isabel Hosack, R. N. Appointed 1912 ....Cairo
Miss May Holland R. N. Appointed 1913 .....Benha
Miss Lucy Lightowler, Appointed 1921 .....Alexandria
Miss Dora Mason, Appointed 1918 .... ..Alexandria
Miss Helen J. Martin, Appointed 1915 .....Cairo
Miss E. Roxie Martin, Appointed 1901 .....Cairo
Miss Sara B. Meloy, Appointed 1923 .....Tanta
Miss Jeanette McCrory, Appointed 1916 .....Benha
Miss Evelyn McFarland, Appointed 1919 .....Cairo
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Lillian McCellan, Appointed 1923 ....Mansurah
Miss Helen Noordewier, Appointed 1921 .....Tanta
Miss Marion Paden, Re-appointed 1920 .....Zagazig
Miss Francis M. Patton, Appointed 1922 ....Mansura
Miss Venna R. Patterson, Appointed 1924 .....Cairo
Miss Mary Estelle Robertson, Appointed 1922, Cairo
Miss Edna Sherriff, Appointed 1920 .....Cairo
Miss Jane C. Smith. Appointed 1922 .....Luxor
Miss Rose Smith, Appointed 1923 .....Alexandria
Miss Margaret A. Smith, Appointed 1872 .....Cairo
Miss Anna Y. Thompson, Appointed 1871 .....Cairo
Miss Laura B. Walker, Appointed 1904 .....Luxor
Miss Ethel L. Weed, Appointed 1919 .....Alexandria
Miss Elizabeth S. White, Appointed1924 .....Cairo
Miss Florence L. White, Appointed 1919 ..Alexandria
Miss Ida B. Whiteside Appointed 1913 .....Luxor
Miss Ruth Mary Williamson, Appointed 1924, Cairo
Miss Esther W. Wilson, Appointed 1919 .....Beni Suef
Miss Margaret Work, Appointed 1924 .....Cairo
Miss Laura B. Wright, Appointed 1921 .....Fayoum

NOW IN THIS COUNTRY

Mrs. Mary K. Coventry, Re-appointed 1918 ..
.....Americus, Kansas
Miss Ella B. Downie, Appointed 1913 .....
1886 E. 97th St., No. 27, Cleveland, Ohio
Miss Helen Ferrier, Appointed 1900 .....
.....Fort Collins, Colorado
Miss Elsie French, Appointed, 1909 .....
a.... 1012 West Third Ave., Waterloo, Iowa.
Miss Alfretta Hammond, Appointed 1904 .....
.....State Hospital, Warren, Pa.
Miss Nellie C. Smith, Appointed 1911 .....
.....R. D. 13. Grove City, Pa.
Miss Mary L. Thompson, Appointed 1917 ...
.....Tarkio. Missouri
Miss Ruth A. Work, Appointed 1904 .....
904 Publication Bldg., 209 9th St., Pittsburgh, Pa

SUDAN.

Miss Una Cole, Appointed 1918 .....Omdurman
Miss Luella Denny, Appointed 1922 .....Omdurman
Miss Elsie E. Grove, Appointed 1912 ..Khartum North
Miss Mary Frances Herron, Appointed 1922..
.....Khartum North
Miss Ray Huffman, R. N., Appointed 1924, Nasser
Miss Kathryn MacKenzie, Appointed 1919 ..
.....Khartum North
Miss Mary Jane McKnight, Appointed 1922
.....Khartum North
Miss C. Blanche Soule, R. N., Appointed 1921
.....Nasser
Miss Frances Turk, R. N. Appointed 1921 ..
.....Khartum North
Miss Madeline E. Wilson, Appointed 1924 ..
.....Khartum North

NOW IN THIS COUNTRY

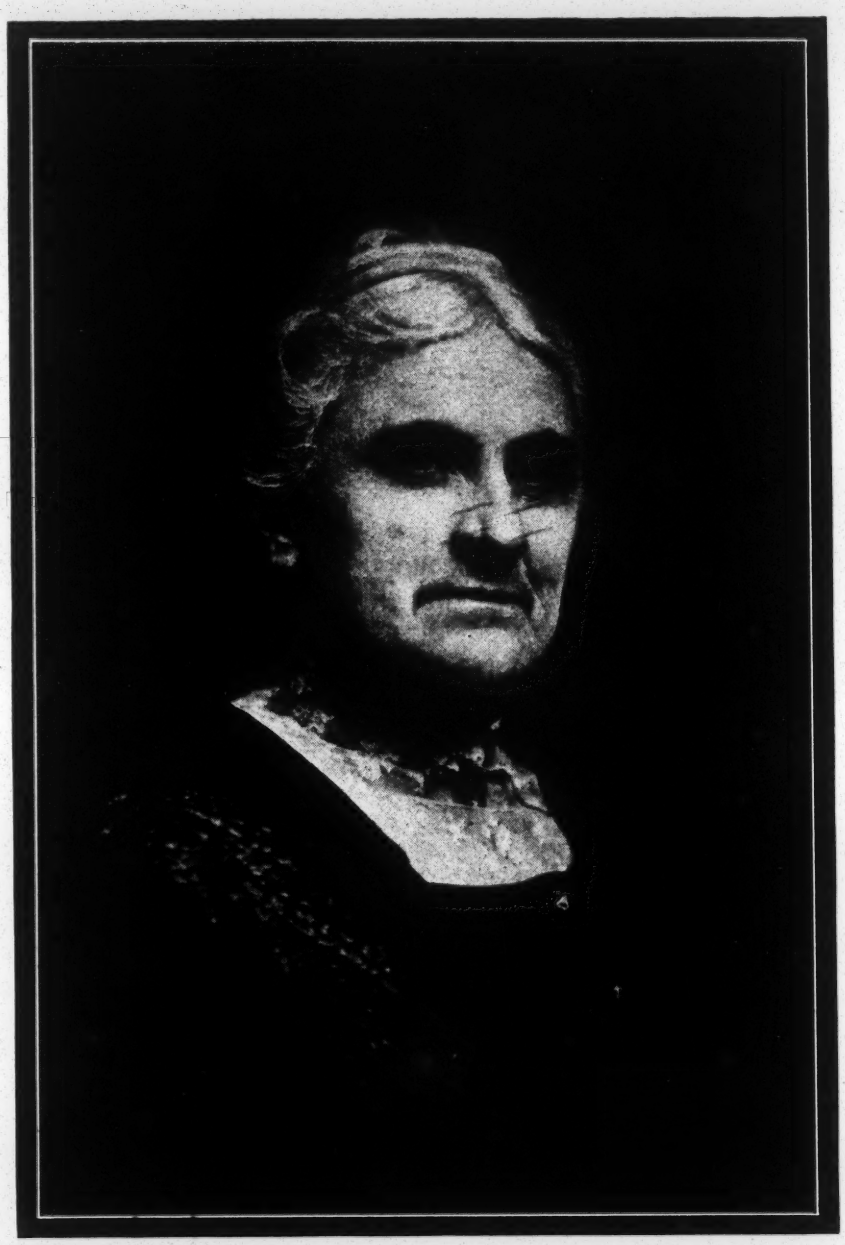
Miss Mary E. Cole, Appointed 1919, Gibbon, Nebraska
Miss Aulora McIntyre, Re-Appointed 1919, Lenox, Iowa

ABYSSINIA

Miss Viola Bayne, R. N., Appointed 1924, Addis Ababa.
Miss Ruth C. Beatty, R. N., Appointed 1920 ....Sayo
Miss Isabel Blair, Appointed 1922 .....Saye
Miss Florence Davidson, Appointed 1922, Addis Ababa
Miss Hazel Ewing, R. N. Appointed 1923. Addis Ababa
Miss Elizabeth McKibben, Appointed 1924 .....Sayo
Miss Florence D. White, Appointed 1923, Addis Ababa
Mrs. Ruth Lobaugh Walker, Appointed 1923 ....Gore

NOW IN THIS COUNTRY.

Miss Ruth C. Beatty, R. N., Appointed 1920
.....Reedsville, Pa



MRS. GEORGE MOORE
For twenty-one years Editor
of The Womens Missionary Magazine
Entered Eternal Life July 1, 1925

EDITORIAL

They . . rest from their labors; and their works do follow them.

Rev. 14: 13.

MRS. GEORGE M. MOORE.

MISS HAZEL FLAGG
For eight years Secretary-Treasurer
of The Womens Missionary Magazine
Died June 23, 1925

And the spirit shall return unto God who gave it.

Ecclesiastes 12: 7.